Pacific School of
Berkeley, Calif.

The Universalist Leader

Boston and Chicago — March 8, 1924

Who Is a Heretic?

THAT well-beloved saint of God, Dean Farrar, once wrote: "The worst of all heresies in any Christian, and the heresy that Christ holds as most inexcusable, however commonly and however bitterly it betrays itself in our controversies, is the heresy of hatred—that odium which to the eternal shame of our apostasy from the tender forbearance of our Lord has acquired the distinctive name of 'theologicum.' If a man be animated by that spirit—be he the most dreaded champion of his shibboleth, the foremost fugleman of his party—if he be guilty of that heresy, his Christianity is heathenism, and his orthodoxy a cloak for error." John Wesley, the great founder of Methodism, expressed that same thought more briefly when he said: *"The real New Testament hesesy is a lack of love."*

Differences of opinion there will be and must be in the Church of Christ, and these will give rise to more or less regrettable controversies. But the real test of our religion is to be found in *our ability to discuss these differences and to conduct these controversies in a Christian spirit.* For "if a man have not the spirit of Christ, he is none of his."

Reformed Church Messenger.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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176 NEWBURY STREET, BOSTON

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

"IF THINE ENEMY HUNGER"

FOR the first time in our experience we have come into contact with active, determined, open propaganda to kill a great charity on a national scale. "The Germans are shamming," say these opponents of relief work for Germans, "there is not an undernourished child in all the Rhineland," "Germany's ability to pay reparations is sure; Dawes will say so."

We hope that Dawes and Young will find that Germany can pay, and induce her to start paying. We hope that some elementary economics will at last bore its way into our heads and that we will let her pay with what she has and not insist on her paying with what she hasn't. But it does not take a very intelligent man to realize that widespread undernourishment and actual starvation can exist, side by side with some ability to pay reparations. The one fact that the fall of the mark has wiped out entirely the incomes of people who had a little saved and invested, that these people no longer can give anything to the hospitals, sanatoriums and homes they formerly supported, that five million men are out of work, that tuberculosis is rampant, ought to convince us.

Because of the returning travelers who tell us conditions are good on the basis of a tour of expensive hotels, General Allen's committee sent experts to study the situation.

Their reports ought to convince us. The half has never yet been told of acute misery, dreadful pinching poverty, and actual hunger.

Read what General Allen said to the people of Boston as printed elsewhere in this issue.

All we are concerned with is to get the facts before the people. The American people will do the rest. The men of the army of occupation will follow their old commander in this knightly and chivalrous enterprise of mercy as they did when he seized and held the Rhine as a part of military duty.

To those who say "let them starve," "let them die," "let the children cry," "it is a part of Germany's punishment," we have no reply. Some of them have been terribly tried. They've had boys bayonetted or shot down who were the light of their lives. Our hearts go out to them. We leave them to their own consciences and the overruling Providence of a good God.

But we who pretend to be Christians have our marching orders from a Master who dealt with just such situations.

We who call ourselves men will respond at once to the dictates of our highest humanity.

* *

PUBLICLY BURNED

WE take our place with Servetus, Bruno, Savonarola and other religious leaders burned at the stake.

In a noble army of martyrs—proscribed books and papers—the *Universalist Leader* has been burned, not at the stake but in an incinerator in a back yard at Morristown, N. J.

Through the courtesy of Dr. Henry Nehemiah Dodge, a resident of Morristown, we have received copies of the *Jerseyman* of Morristown, dated Feb. 20 and 21, describing this interesting ceremony.

The evangelist, one Charles Winter, who has been holding "six weeks of protracted meetings," at 15 South St., Morristown, and selling healing liniment in connection with his spiritual ministrations, brought his services to a close with this public incineration. With the *Universalist Leader* were included Forbush's "Life of Christ," the hymnal and "Science and Health" of the Christian Science Church, *Unity* and "Writings on Russellism."

The *Jerseyman* says:

> It was long after midnight before that throng gradually made its way into the darkness. The burning of the books could not be accomplished in the hall, Mr. Winter announced, but near the close of the program when the crowds surged forward to grasp the hand of the man whose spiritual teachings it had accepted, the people tore the cloth and leather-bound volumes into bits, the parts half filling a large wooden box.
>
> Into the open night the container was carried. Then Evangelist Winter placed a handful in the incinerator and applied a match. The flames shot up. Handful after handful were fed the element. The evangelist broke into song and his followers took up the tune. One woman stepped forward and said she wanted to have a part in the destruction, and she, too, put a handful of the scraps into the fire. With the last bit fed to the fire, Mr. Winter turned to his people and declared:
>
> "If we were not doing the work of God, He would strike us dead at this moment."

The little group stood silent, heedless of the frigid temperature, until the flames died low and left the smoldering ashes.

During the evening the evangelist, who was formerly with the Maryland Opera Company, played several kinds of musical instruments and even used a hand-saw to the accompaniment of the piano. He denounced "modernism" and assailed most of the local pastors as "lazy bums," although when faced by some of them afterward he said he was "speaking in general."

We have no complaint to make about being burned. In fact we, like all journals, have been roasted often and are used to it. It was worth being burned to bring out the noble and spirited protest of the pastor of the First Presbyterian Church of Morristown, the Rev. Wm. Russell Bennett. This protest was run at the head of the column on the front page of the *Jerseyman* the day before the performance was staged, or "backyarded." We print it in full in another column. It reveals what is highest and best in Christianity.

Our only protest is that we were mixed up with this evangelist's sale of oil. What we want to know is what kind of oil. We are careful what oil company we get into these days. Even healing oil may have something back of it. We think the Senate should investigate.

As to our respectability or lack of it, we will be happy to send a free trial subscription of one month to all citizens of Morristown, N. J., who will send their names and addresses to us at 176 Newbury St., Boston.

* *

MODERNIST BIBLE CLASSES AND BIBLES

AT least twice during the past week the Rev. Charles Francis Potter, Unitarian, of New York City, has filled half a column or more on the front page of leading newspapers with carefully prepared interviews setting forth plans for a new Bible Class where the Bible will be studied in the light of modern knowledge, using "the methods of higher criticism without the pedantry of the theological schools." Following the story of the Bible Class, for which "hundreds are registering," comes the story of the new "All-American Bible" to supplement the Hebrew and Greek Testaments. We have inspirational material in the English language. Katherine Lee Bates in "America the Beautiful," Lincoln in the Gettysburg address, Washington, Jefferson and Woodrow Wilson in their greatest moments, have given us material for a new Bible. So argues Mr. Potter.

All this will shock many good people and create false ideas about Unitarians in general, but probably put into the heads of a few people the truth which lies back of it all—that the revelation of God is progressive.

> "Every race and every time
> Hath received Thine inspirations,
> Glimpses of Thy truth sublime."

Mr. Potter's ways are not our ways, and his methods not our methods, but he is alive and doing, and we wish him Godspeed.

We still cling rather tenaciously to the use of the old Bible of our forefathers. We are convinced that, far from exhausting its riches, we have hardly tapped them. We are sure that study in the light of modern knowledge will make these Scriptures more than ever a lamp unto our feet and a light unto our path. We are sure also that ministers who neglect them for public or private worship, or fail to use them for doctrine, reproof, correction and instruction in righteousness, miss their greatest opportunity.

But likewise will we fail in our mission if by voice or pen we help strengthen the dogma that they constitute the only Bible of the race, and that other noble utterances full of truth and beauty are not akin to them and worthy also of our reverence and love.

* *

THE APPEAL TO THE BEST IN PEOPLE

WE were in the Boston Elevated train. Two working men were next to us. They were smoking. There were ladies opposite, and in other parts of the car. We called the attention of the men to the presence of the ladies, and suggested it was not the proper thing to smoke in their presence. They replied, "They don't object," though they had not asked whether they did or not. We pointed to the sign "No smoking," and they asked "what that had to do with it." We replied, "It is the law." They countered with the question, "Who made the law, and what right had any one to make such a law?" and our reply was, "We made the law," meaning that we the citizens chose our legislators to make necessary laws. They thought we were legislators, and we replied in the negative. Then they paid us the compliment of asking if we were Senator W—and we said "No." Then they fired their heaviest charge by asking, "Then what right have you to ask us to stop smoking?" and our reply was, "We were just appealing to your gentlemanly instincts to cease from smoking in the presence of the ladies." Then something quite different happened. The man who had carried on most of the argument stealthily pulled out his pipe and held it out of sight, and the other did the same. And the first man said, "You are quite right, we should not smoke."

The talk continued for a few moments longer and the man was taken beyond his stopping place in his interest in the new turn in the conversation. The other man remained in the car, and sat next to us, and he told us that as they were waiting for the train, one said to the other, "I'll stump you to smoke in the train," and he confessed that our argument had no effect upon him, but the moment the appeal was made on the ground of their gentlemanly instincts, he felt he must respond as a gentleman. The appeal to the best in these two working men had a magical influence. We learned more that day than they did; they taught us more than we did them. They made us realize that the appeal to the best in men gets a response where other methods fail.

Now this is the method of all wise parents, and effective teachers and moral leaders. Parents who appeal to the best in their children, their self-respect, honor, integrity, love, get a ready response. The moral nature of their children leaps to meet them. The teacher who trusts his pupils, who accepts their word, believes them, wins their confidence

and loyalty. It is said that the worst pupil never lied more than once to Thomas Arnold, for he was ashamed to be believed as if he were speaking the truth.

This is the secret of the influence of the great moral leaders of the race. They appeal to the best in human nature and the best and deepest in men arise to meet and greet their confidence. Of no teacher and leader is this more true than of Christ. His moral and spiritual influence in his own day was profound, and it has grown in power through the centuries. One reason for this, though not the only one, was his appeal to the best in men and women. He addressed their souls; he believed in them when they did not believe in themselves. Next to his faith in God was his faith in men and women. And men and women rose to the high level on which he spoke to them. The disciples tried to meet him on his own level. The despised publican and the social outcast had the new experience of finding a man who saw something worth while in them, and they took his appraisal of them and responded to his appeal to live as the children of God.

Two groups of students were recently put to a psychological test. One group did its work in a critical, censorious, depreciative atmosphere created by the teacher; the other group did the same task under influences which appealed to the best in them, and the difference in their grades was very marked. The psychological test was only showing what the experience of parents and teachers and preachers had long discovered: the appeal to the best in men finds a readier response than any other kind of appeal. This is the truth that parents, teachers, and especially ministers need to learn, and the sooner the better. Not by scolding, nor by fault-finding, nor by depreciation, but by the appeal to the best in their children, their pupils, their congregations, will they get the desired and desirable response.

D. E.

* *

SERVE OUT OF EXISTENCE

PROF. E. E. SNODDY, of Transylvania University, recently addressed a Disciples Institute in Indianapolis, on "The Protestantism of the Disciples of Christ," and said that the Disciples "should develop a passion to serve themselves out of separate existence."

As reported in the *Christian Century* he added that they should so far interpret their ideals to other Christian communions that their need for separate existence would disappear.

Such utterances renew our faith in the Christianity of the age in which we live. They stand in contrast to the attitude of the watch dogs of denominationalism who stand waiting to crack any head which bobs up with a message like this. "Be loyal to the church," "be loyal to the denomination," convey the truth but not all the truth. "Be loyal to Christ," "be loyal to humanity," "be loyal to truth itself," strike a higher level.

Too many of us cling to the old husks or shells in which the kernel once lived.

Especially in looking at social or ecclesiastical machinery we are blind.

We don't apply the principles of social engineering. We let charity organizations no longer needed go lumbering along and holding us up for contributions.

We contemplate giving up our own separate denominational existence as if it were the "end," "death," "failure." In fact serving one's self out of separate existence is a rebirth. It is the beginning of greater things. It is "building more stately mansions" for our souls "as the swift seasons roll."

* *

JAPAN'S CHANGING ATTITUDE TOWARD CHRISTIANITY

THE Associated Press gives us the following dispatch dated at Tokyo, Feb. 21:

> The influence of Christianity upon the national life of Japan is recognized as on a parity with that of Shintoism and Buddhism in the program of an unprecedented series of religious conferences which began yesterday. They were called by Premier Kiyoura to enlist the aid of religious leaders in an effort to raise the popular morale from the depression into which the earthquake of last September plunged it.
>
> The Premier, seeking to improve the condition of national thought, summoned the chiefs of the principal Buddhist temples, Shinto shrines and Christian churches to consult regarding remedies for the situation.
>
> Such conferences have no parallel in Japanese history. The Premier, in addresses directed to the three meetings, emphasized the spiritual havoc wrought by the earthquake, recalling that the Emperor had found it necessary to issue a rescript, warning his people not to deviate from their patriotism and their faith in Japan's future.
>
> "Despite this," continued the Premier, "regrettable tendencies persist, including mockery of their religion and the faith of our fathers."

This is an illuminating commentary on what our missionaries have been saying for some time: "The change in Japan's attitude toward Christianity is unparalleled in history." Only a generation ago the laws against Christianity were still on the books. Now the Prime Minister gives official recognition to Christianity.

Likewise the dispatch emphasizes the need of Japan for spiritual bread as well as physical.

Great as was the upheaval caused by the earthquake in Tokyo and Yokohama in a material way, it was greater spiritually.

What we have to combat in Japan is not an intrenched faith but a great mass of materialism. We do not go there to fight faith, we go to help it. If we can quicken it through Buddhist or Shinto agencies, then God be praised. If not, then we must use better agencies.

But what we see clearly and other Christian agencies are coming to see more clearly, is that we can not meet materialism with dogma. It must be by life. No religion of authority can minister to the needs of the seething intellectual life of Japan. It must be a religion of the spirit. It must teach and exemplify God as a universal Father, the brotherhood of man, Jesus a leader not a god, and immortality, though a daring hope, a rational one.

Attempts at Interpretation

VI The Interpreting Christ

Frederic Williams Perkins

A FUNDAMENTAL need of effective Christianity is to allow Christ to be the interpreter of his own religion. It would seem to be an obvious procedure, and yet curiously enough men have customarily set forth as faith in Christ faith in about everything else but Christ.

It is not surprising that spiritual inadequacy and moral impotence to a lamentable degree have resulted from this historic perversion. It is surprising, however, to view the mental contortions of theologians who have tried to defend it.

The question has been raised, "Was Christ a Christian?" To an unsophisticated mind it seems positively silly. Who, pray, is a Christian if Christ was not? As well ask if Washington was an American! And yet the question has not only been raised but answered in the negative, in the supposed interests of the essential and basic elements of the Christian religion.

Listen to the author of "Christianity and Liberalism," written by a conservative professor in a noted theological school, to whom liberalism is the denial of all that is vital in Christianity. He had first asked whether God is a religious being, and answered it by declaring that God is the object of religion; hence, as God could not be the object of His own adoration, He is not religious! Having by this bit of verbal jugglery reduced his readers to mental inebriety, he proceeds:

"If Jesus was thus the object of Christian faith, he himself was no more a Christian than God is a religious being. . . . Christian faith is trust reposed in him (Jesus) for the removal of sin; he could not repose trust (in the sense with which we are here concerned) in himself; therefore he was certainly not a Christian. If we are looking for a complete illustration of the Christian life, we can not find it in the religious experience of Jesus."

What a curious line of reasoning! Christian faith is defined as something foreign to the mind of Christ, and yet something the holding of which by a disciple is essential to his being a Christian. And we arrive at the stupefying conclusion that the one place where "a complete illustration of the Christian life" is not to be looked for is in the religious experience of the person from whom the inspiration to live it supremely flows!

A theological aberration that yields so amazing a *reductio ad absurdum* may be left to expire of its own absurdity. It is worth referring to, however, as a vivid demonstration of the confusion that results from identifying faith in Christ with beliefs about him. Such belief is not of itself faith in Christ even when the beliefs about him are well-founded; certainly not when they are questionable or false.

What is faith in Christ? Is it belief in his miraculous birth or a physical resurrection or any marvel of his career? Is it belief in a speculative metaphysic concerning his unique relation with God? Is it acceptance of him as the head of an ecclesiastical hierarchy or as the hero of a drama of expiation? Is it assent to a creed once for all delivered to the saints? No, nor anything like any of these things. Even if any of them are true, they are not of the essence of the Christian faith.

Faith in Christ is simply sharing the faith *of* Christ. That alone has energizing influence and saving power. It is sharing his trust in God the Father and the personal fellowship that opens life to the Divine inflowing. It is sharing his faith in man's capacity to respond to the truth and right. It is obeying the royal law of service as the sign of personal greatness and the secret of social stability. It is believing that brotherhood and justice and goodwill are the unconquerable will of the invincible God, and that His kingdom is a winning cause, not a forlorn hope. Of that sort was the faith of Christ, and the degree to which we possess it measures our faith in him, its exemplifier and the chief center of its power in ourselves.

Now when we conceive of Christianity as first of all an endeavor to share the mind of Christ, we are following the order of historical development. The early disciples of Jesus were called simply followers of "the Way." Therein is revealed the essence of the Christian religion, nothing more nor less than following Christ's way of life. To those who seek that first the clarifying and re-enforcing doctrine, the purifying worship and ceremony, the serviceable institution, will be revealed; but they will not of themselves create the Way. The science of navigation was discovered by stout-hearted seamen who launched their vessels and steered by the stars. "The Gospel," says a penetrating scholar, "is neither a sermon nor a treatise on religion, but a story, which tells how Christianity began in something that happened, in a deed that was done, a life that was lived. . . . Something to talk about, something worth talking about, was furnished before the talking began." The impact of Christianity is the impact of the life of Christ. It is the contagion of a personality more than the logic of a doctrine or the spell of a symbol. Let no one imagine that such simplifying of Christianity in thought means making it easier of accomplishment. For every intellectual difficulty removed a spiritual difficulty is enhanced, but it is a difficulty whose heroic challenge calls out the power to meet it. The way of Jesus leads to the truth of Jesus, as the way of the deep leads to an understanding of the laws that control it.

There is surpassing power in this habit of making one's Christianity a concrete sharing in the faith of the original Christian. It vitalizes religion by a commanding leadership and sets the true standard of discipleship.

It is related of the Duke of Wellington that, being asked concerning the practicability of the ideals of Christ, he bluntly replied: "Gentlemen, what are your marching orders?" One need not accept the old warrior's autocratic ideal of discipleship to agree with

his instinctive recognition of an element that liberal Christianity has too lightly stressed. A Christian is a person under orders in the sense that he accepts the compulsion of a mighty objective. He has enlisted in a campaign, not merely a debating society. Christianity is a leader's enterprise which he has made his own.

It is often urged that the teachings of Christianity are true in their own right, not because Christ taught them. Emerson voiced a legitimate demand for mental freedom when he protested against "the noxious exaggeration of the personality of Jesus." It was a protest akin to Jesus' own, when he refused to be a judge or a divider in questions of conscience which one should settle for himself. But while the truth of Christianity would be as true if a Hottentot had taught it, the fact is that it was not a Hottentot but Jesus who did teach it and put the driving power of his personality behind it. It was Jesus who made it effective, and it is with the effectiveness of truth that Christ's Christianity is chiefly concerned. Jesus puts the emphasis on using truth as an instrument more than on proving it as a doctrine. He transmutes truth into power. It is the dynamic influence of a personal leader that lifts the truths of Christianity out of the critic's laboratory and blazons them on the banners of a host singing "Onward Christian soldiers, marching as to war!"

Is one a member of that host, eager to make that truth effective? That is the test of discipleship. Jesus was very explicit about that. "He that heareth these sayings of mine and doeth them" builds on enduring rock. "Why call ye me Lord, Lord, and do not the things which I say?"—so does he subordinate all formal homage to moral allegiance. "By this shall all men know that ye are my disciples, if ye have love one toward another"—thus did he put his sign-manual on his followers for all time. The lovers of men share the mind of Christ. He claims them, even though they do not claim him, and no lesser tests of creed or ceremony must be set to exclude them.

We who claim to be liberal Christians may well take that to heart in the theological controversies of our day. I speak, for instance, as one who interprets the story of the virgin birth as a poet's description of a spiritual result rather than a scientist's explanation of a biological process. If, however, a literalist more truly possesses the mind of Christ, if he more faithfully loves God and serves men, if his sacrifice for the common good is more complete and his vision of the heavenly kingdom more compelling, he is a better Christian than I am.

Rediscovered Countries

II. The Rediscovery of Jesus --- Concluded

Frank Durward Adams

6. The Power of a Friend

IMMEASURABLE and mysterious is the power of a friend! Who can fathom it? Who is altogether aware of it, for it is like seed growing secretly in the hidden places of the heart? The secret of many a noble life is found in the simple avowal, "I had a friend." But all too often the individual himself is not quite aware of the height and the depth of the power that has moulded and fashioned him. And, that we may have some scale by which to approximate this influence, and thus discern why Jesus is man's greatest Friend of the Way, let us inquire what it is in a friend that makes us love and trust him.

Two major qualities tower above all else. A friend is always true to himself. If you have any spark of wisdom, this is what you like about him. He doesn't agree with you just for the sake of being agreeable. He has certain standards of life and loyalty which he considers of value, and he is tough-minded enough to be true to them. He risks your friendship for their sake, knowing well that if it is true friendship it will never be endangered by the test. We shall go far and search diligently to find a nobler sentiment than that immortalized in the words Shakespeare puts into the mouth of Polonius, who is giving advice to his son:

> "This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."*

*Hamlet, Act 1, Scene 3.

It takes courage to do this. Shallow-minded people are never at a loss for ways of punishing the non-conformist. The shallow-minded always want to train with the majority. But when you need a friend, some one who will help and steady you, some one, mayhap, who will be your "cup of strength in some great agony," you do not turn to the man who is always watching the weather-vane of popular opinion and is careful always to point that way himself. You turn to one who has convictions, and is willing to suffer for them, convictions to which he will be faithful though all the world take the other side. Such faithfulness is a pledge that he will never prove false to you.

I remember just now two friends who once filled a large place in my life. Both were friends of my mature manhood; but how far away and long ago they seem! One of them I lost. No, he is not what the world calls dead; but he just slipped away from me, little by little, by almost imperceptible degrees. When I first knew him he was glowing with a noble idealism. The cause of the lowly, the exploited and the dispossessed was a burning passion in his breast. So intense was his earnestness that he almost spurned the income he received from the practise of his profession, because he knew of the millions who were receiving but a pittance for vastly heavier toil. Even allowing for a certain exaggeration, there was something splendid, challenging and fine in that social passion, and it provoked a great love in my heart. Then came the tragedy. I do not know just when the scale turned, for I was separated from him for a few years. But in some strange manner his interest became dislocated.

He began to be too prosperous, and it is much more than a proverb that few can stand prosperity. A few lucky investments poured a heap of unearned increment into his purse. Financial success went to his head like strong wine, and he began to draw back from his idealistic attitude. He began to apologize for his old enthusiasms. And, little by little, he edged away from me. I could not hold him, though I watched him go with a great ache in my heart. Now I have lost him. He is as far away from me as if the diameter of the earth were between us.

The other friend I still have, though six years ago he fell on sleep. He too was an idealist. His neighbors called him a visionary and a day-dreamer; and such I suppose he was, using those words in their usual shallow and flippant sense. But he was faithful to his ideals unto the end. In prosperity and in adversity he was faithful. In the heart of his soul there was a little shrine that was never profaned by what men call "the practical considerations of business." And for that fidelity I loved him. Absurd as he seemed sometimes almost to be, I loved him for it, and I loved him to the end. And to this day that love goes out to him yonder where he abides in the Master's "other room."

Again, a friend has sympathy and always understands. Even though there may be seeming disagreements, perhaps sharp differences, you never have to explain to a friend. You explain to strangers, or try to, but they never understand. There is a wry bit of wisdom in that aphorism from Elbert Hubbard, "Never explain—your friends do not need it, and your enemies will not believe you anyhow." A friend understands without explanation, because he has found your soul and knows that he can trust you. Even when you wander away on one of those strange excursions of the spirit, and upon which no mortal soul can accompany you, your friend waits with patience, knowing that in due time you will come back again. A modern poet has crystallized this thought in a tiny poem called, "Restless."

"I get tired of the same old house
And the same four walls.
I grow weary of familiar halls
And of clodding down known stairs.

"I like to change my quarters now and then.
I like to change my aspect and my clothes
And feel foreign to myself
And hard for friends to recognize.

"But if you will inquire for my soul
You will find it
Always at the same address."

7. The Gift of Understanding

This unearthly gift of understanding is possessed by a few great souls, and it makes them friends of all men and of all ages. We find it in men like Lincoln, lovers of the human race. We find it in the great poets, like Shakespeare, who goes down in the very crypt of the human heart and searches out the secrets of its remotest hidden corners. They know that in the holy of holies of the soul men are all alike, and they cast their nets down into the deep.

Addington Bruce wrote of a doctor who was asked to speak to a group of convicts on the morning and to the students of a young ladies' seminary on the afternoon of the same day. He was far too wise a man to prepare two addresses, for he knew it was not necessary. When he appeared before those "hardened criminals," he talked to them about Joyce Kilmer, the poet who lost his life in the World War. The doctor had known Kilmer personally, so he was able to speak with intimate appreciation. He read some of the mystic young man's poems; and the reaction from those men of the prison was just that of men everywhere to things high and noble and good. Then the doctor went to the seminary and gave the same talk to the young women. They received it with the same spirit, though with less depth of appreciation, because they understood less of life than did the men in prison. That doctor had understanding. He knew human nature, deep down to the bottom of it, and he knew how to be a friend.

8. A Steadying Force

Now let us put these two major qualities together. A friend is true to himself, and he has understanding. The sum is a great steadying force in human life; and fortunate beyond all words is he who has felt the power of it. A friend sets up a standard for you, and he makes you somehow know that he expects you to live up to it. This is the fact supreme in the friendship of Jesus. If I were permitted to preach but one sermon on the Faithfulness of Jesus, and were allowed to choose my own text, I would take those words of admonition from his own lips, "Despairing of no man."* There is the heart of his gospel. It never despairs. His love will not give anybody up, will not let anybody go. It is the supreme test of friendship, human and divine, if any such distinction can be validly made.

We all need to be steadied now and then, and this is what does it—knowing that our friends believe in us and are trusting us. Who does not know and love Kipling's stirring poem, "If?" It is too well known to quote it here in full. The poet proposes many things, which, if you can do them, will prove you a man and a master of men. But to do these things—to keep your head, to trust yourself, to risk and to dare and to endure—to do these things, you must be in touch with some great source of strength; which means, in other words, knowing that somebody believes in you, trusts you and waits with patience for you to prove worthy of it. This Jesus does, "despairing of no man." Small wonder that he is acclaimed the Friend Supreme of man and of all men! And in the next chapter we shall deal with some graphic illustrations of the method of this Friendship.

9. The Great White Way

But the crowning glory of it all is that he shows us how to be friends to others. He wakes and startles our souls and sends them forth as his helpers. He is the light of the world; and he stoops down with his flaming Torch to light our tiny tapers. For twenty centuries he has been doing this. For twenty centuries, through the gloom of man's hope, struggle and despair, has gleamed the Great White Way, illumined

*Luke 6 : 85, marginal reading, American Revised Version.

by the countless candles of those who caught their light from him. He challenges the best in us that we may use it in service. Seeing him as he is, and knowing him as he is, we can do nothing less than stand up and fight and fight and fight to keep our lamps trimmed and burning.

One of the choice spirits of our own generation has told us the story of his life. Always a rebel against pious platitudes and musty creeds, yet always a seeker after the truth at the heart of things, this man ran the whole gamut of faith and unbelief. He tells how he swung away from the dreary orthodoxy of his childhood; how he grew in time to doubt all things calling themselves religious; how he scoffed at the Bible and the Church and the dismal dogmas of the Church. For many years he tormented himself with negations, trying to be happy in universal denial and unbelief—an impossible task! But he did not reckon with that Love that will not let us go. Wherever he went, whatever he did, the face and figure of Jesus haunted him. He saw Jesus in his struggle for truth and justice, in his fight for human freedom, in his heart-breaking effort to bring to men the true vision of God. He saw him misunderstood, reviled, rejected and nailed as a common felon to the Roman cross. And one day, in the light of that torturing vision, his heart broke, and he cried out of the agony of his soul: "Whatever is true or is not true, I must help make that martyred young man's dream come true!"

That, my readers, is our only task, to help make that martyred young man's dream come true. Nothing else will heal the sorely wounded heart of the world. And that we may have strength, courage and patience to do it, day by day and week by week we lay upon our *hearts* the sacred affirmation which long ago our *minds* received as the one indispensable Credo for our tortured time, "We accept the spiritual authority and leadership of Jesus Christ." Not otherwise can we be a light of the world; not otherwise can we help make his dream come true.

"O Love, that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe.
That in Thine ocean depths its flow
May richer, fuller be."

General Allen on the Germans

GENERAL ALLEN addressed the ministers of Boston in Pilgrim Hall, Feb. 25, strongly urging immediate help for the German people. He said: "The fund for starving Germans has appealed to most of the people of this country. A few are still under the war spirit. Some have excessive sympathy for our allies in the war and think anything done for the Germans is disloyal to those allies. Others have the spirit of fear—fear of a revival of German industrialism. It is creditable to us that the vast majority of our people do not feel this way. The appeal for starving Germans is a movement in behalf of civilization, humanity and peace.

"There is another motive perhaps too sordid to mention in this gathering of ministers. Friendships among nations are unstable. Giving to these people we are laying up a vast store of friendship and gratitude.

"I do assure you that the people of Germany, industrialists included, are doing their best to meet the need. There are, to be sure, a few spending money riotously. That exists in every state and nation. That, however, does not relate to the people as a whole. The suffering is there.

"The President of the republic asked us to send our own experts, Dr. Haven Emerson, professor in Columbia, New York, and an authority on public health matters, and Dr. Patterson, who holds the chair of Economics in the University of Pennsylvania.

"Reports confirm all we have claimed. Recently Prof. Jeremiah Jenks of Cornell sent a cable from Germany showing the situation to be worse than we supposed, and the Germans themselves giving far more than we believed possible."

Later the same day General Allen said to a representative of the *Christian Science Monitor*:

"War hatreds seem to linger longest among those who were farthest removed from the fighting lines, and those who were in the midst of it seem to be the first to realize the necessity for jumping into a cause like this relief of German children, and help in that way to prevent future wars."

"Opposition to this fund," he said, "seldom comes from the men who fought. American Legion posts and leaders in many cities are behind it. They are ready to call it quits and work with our former enemies for better international understanding. I've never yet found a member of my occupation force who was not in sympathy with this relief. It is among the older people that the progress is most difficult. They know the least about war—and they are the last, often, to help out in these movements which help to establish permanent peace."

In a bulletin of the Federal Council of Churches, dated at Washington, Feb. 25, General Allen is quoted as saying: "Christlike action by America is the only hope of the children and babies of Germany. They will starve unless America gives them food."

General Allen was Commander-in-Chief of the American Army of Occupation in Germany. He was destined for the ministry by his parents, who were members of the Baptist Church. Instead of the pulpit he landed in a cavalry saddle, but throughout his life he has been influenced by the Christian teachings of his father and mother.

This is the explanation, says the Federal Council, why the gallant soldier who commanded a famous fighting division in France eased up things for his former enemies when they were in his power and is now begging for funds to save from starvation the children and babies of the country he fought six years ago.

Major General Allen is a very modest man and shrinks from publicity and interviews, and yet for the sake of saving the German children and babies he has appeared before Congressional committees and has been bold as a lion in speaking at dinners

and public gatherings. In an interview given for use in the religious press he told of his early bringing up and its influence upon him, but in spite of all efforts for a talk about himself he persisted in telling of the needs of the children. Here are a few of the things he said:

"The appeal for Congress to pass the measure providing for the relief of the children in Germany is practical in two ways. It will not only save the starving youngsters, but will also help the American farmers by taking the surplus food supplies off their hands. This is important.

"I feel we should not do it for selfish reasons, but because it is the Christlike thing.

"The appeal for the German babies is in the interest of peace. It will keep a nation of 62,000,000 persons from political and social chaos. Germany is a hungry nation. A hungry nation is always dangerous, not only to itself, but also to others."

"But will not help to Germany hurt France?" he was asked.

"I do not see how keeping the German children from starving would hurt France," he replied. "As a matter of fact, it will raise a heavy burden from her shoulders. France is a gallant nation. She would not let the inhabitants, especially the children, of the occupied district starve. She will feed them herself if they do not get help elsewhere. As a matter of fact, General Degoutte, Commander-in-Chief of the French forces in the occupied area, is now feeding German 'kiddies' at 122 soldier kitchens.

"It is certain that there is no objection from the French Government. I know the French too well to believe there could be any objection. A few hotheads might raise objections and say ugly things, but the sentiment of the majority of the French people is overwhelmingly against allowing the German children to starve.

"The appeal for the starving children of Germany by the Federal Council of Churches shows that the Christians of this country are Christlike. It is the old story of 'Suffer the little children.' To me personally it is a great satisfaction, for it is only through the adoption of Christian principles that peace will eventually come to the world. The Churches always set the pace. Unless they do the world is lost. The help given by the Federal Council of Churches to this cause shows what the Churches can do when working together.

"Help for the children will raise the morale of Germany. I do not mean the military morale, but the morale that means the capacity to rise and do for themselves."

General Allen received the following radiogram Jan. 26, from Mr. Cyrus P. Keen, of the American Committee for Relief of German Children:

> "I have conferred best authorities on food reserves Germany including highest American official and unofficial observers as well as German authorities, who declare highest peak need will come last March early April, between that and next harvest over twenty millions utterly dependent on outside charity. Now feeding supplementary meal 625,000 children. Should be feeding fully 2,000,000 equally needy. Medical advisers held conference child feeding program Thursday advised keeping supplementary meal minimum calories in order to continue even present program because lack funds. Unless activities expanded quickly appalling increase starvation and disease will come. Conditions now so serious it is understood German government withholding statistics of deaths resulting from hunger and despair.
>
> "Have made thorough inquiry and find both German government, German people including industrialists doing much, exerting unprecedented endeavors to meet situation, but while able to provide enormous native commodities, impossible for lack of funds to procure most essential imported commodities such as fats, cereals, milk, cocoa, codliver oil, soap.
>
> "Had conference in Hague with leading Dutch bankers and big industrialists who, after careful economic study of food situation, declare before spring hunger problem Germany will develop unparalleled in western civilization. Tens of thousand German children taken to Holland, cared for in Dutch homes, Holland charity since armistice estimated $12,000,000. Switzerland, Scandinavian countries, England, even impoverished Austria, recognizing situation, extending liberal aid to destitute German children. No language strong enough to give adequate picture of situation as seen by experienced observers, who delve beneath surface. Unless American charity responds liberally without delay, enabling greatly expanded child feeding program, will be infinitely more difficult and costly to meet situation when inevitable acutest phase develops in spring, after present supplies exhausted."

Ernest Lyman Mills made an eloquent speech to the Boston ministers after General Allen. He has lived in Germany four and one-half years and recently came from there.

Dr. Mills served in the American army during the war. He was stationed at Camp Dix as senior chaplain. Dr. Mills' war sermons and addresses as army chaplain were always of a most intensely patriotic character. At the close of the war, he was selected by the Board of Sunday Schools of the Methodist Episcopal Church as its first Director of Children's Welfare and Religious Educational Work in Europe.

There are hundreds of Protestant agencies at work in Germany trying to relieve the situation. They have already established feeding stations for children and old people and they are trying by food package gifts received from many sources outside of Germany to meet the needs of the great middle class whose very existence seems threatened. No matter what the ultimate economic solution may be, these agencies, children's feeding stations, children's homes, children's hospitals, will be called upon to meet an unprecedented burden for years to come.

Dr. Mills said: "Go to the Swiss cities near the border of Germany and you will find every one placarded with appeals to help starving Germany. Denmark, Sweden, Norway, England, are all at the work of relief. These people living so near ought to know and do know conditions. Even Vienna in her destitution is helping even more unfortunate Berlin.

"Fifty to seventy per cent of children are undernourished. Last year there was a fifty per cent decrease of birth rate and a twenty-one per cent increase in infant mortality. Among school children there is a ten per cent increase of tuberculosis and the death rate in many places from tuberculosis is double what it was in 1922."

Our Prayers Together

(A Page Inspired by the Christ Crusade)

Saturday, March 15

For what human being can understand a man's thoughts, except the man's own spirit within him? Just so no one understands the thoughts of God but the Spirit of God. But the Spirit we have received is not that of the world, but the Spirit which comes from God, which we have to make us realize the blessings God has given us. A material man will not accept what the Spirit of God offers. It seems mere folly to him, and he can not understand it because it takes spiritual insight to see its true value. But the spiritual man is alive to all true values, but his own true value no unspiritual man can see. For who has known the Lord's thoughts so that he can instruct him? But we share the thoughts of Christ.—1 Cor. 3 : 11-16. (*Goodspeed Translation.*)

Our Father, forgive us that we spend our strength for that which does not satisfy. Help us to seek those things which are of real value to Thy children.

Sunday, March 16

Does God change masks when the curtain's drawn,
Put off high resolution and descend
To lower levels to play a lesser part?
Not God! That can not be. No, God's not through.
There's hope immense to keep hope strong
And thrill the dreamer's soul with battle call.
God unsurrendered! Aye, He's God in that.
God's unsurrendered? So am I! For dreams
Outlast the dreamer. And when the great event
Is chronicled, 'tis vision will prove true—
The final truth in all events—supreme
And ultimate.

Clarence R. Skinner.

Lord, I believe. Help thou mine unbelief. Mark 9 : 24.

Monday, March 17

Christ in us the hope of glory.—Col. 1 : 24.

How far from here to heaven? Not very far, my friend,
A single hearty step will all thy journey end.
Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.
Ah! would the heart but be a manger for the birth,
God would once more become a child of earth.

Translated from the German.

O Thou, who art the Light of the minds that know Thee, the Life of the souls that love Thee, and the Strength of the thoughts that seek Thee, help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, whose service is perfect freedom; through Jesus Christ our Lord, Amen.

Gelasian Sacramentary. (*A. D.* 494.)

Tuesday, March 18

He leadeth me.—Psalm 23 : 2.

Each man is captain of his Soul,
And each man his own Crew,
But the Pilot knows the Unknown Seas,
And He will bring us through.
So, ho for the Pilot's orders,
Whatever course He makes!
For He sees beyond the sky-line;
And He never makes mistakes.

John Oxenham.

O God our Father, in this moment of uplifted hearts, we would forget our perplexities, our wilfulness, our restlessness. We wait in humility for the guidance of Thy Spirit. We open our minds that Thy wisdom may come in. We commit ourselves to Thy leading and pledge ourselves to walk in Thy way as Thou dost reveal it. *Amen.*

Wednesday, March 19

I will be happy all the day,
Let come what may.
Each somber jewel of experience
Shall be so turned as to reflect the light,
Each loss shall show its glorious recompense,
Each valley be exalted to a height,
And happiness shall reign to-day
Let come what may.

Frederick A. Bisbee.

Our Father, we come to Thee to ask that in each circumstance of our life we may see opportunity. We ask that we may use all our gifts in Thy service. Whatever comes, whatever Thou dost give or withhold, we pray that we may find Thee, and, finding Thee, find also the peace and joy that Thou canst give. *Amen.*

Thursday, March 20

"Hath man no second life?" *Pitch this one high!*
"Sits there no judge in Heaven, our sin to see?"
More strictly, then, the inward judge obey!
"Was Christ a man like us?" *Ah, let us try*
If we then, too, can be such men as he!

Matthew Arnold.

Now when I considered in my heart
How that in kinship unto wisdom is immortality,
And in her friendship is good delight,
And in faithful communing with her is understanding,
I went about seeking how to take her unto myself.
But perceiving that I could not otherwise possess wisdom except God gave her me,
I pleaded with the Lord and earnestly besought him.
Then with my whole heart I prayed and said,
O God of the fathers, Lord of mercy, grant unto me wisdom. O send her forth out of thy holy heavens, that being present with me she may toil with me, and that I may learn what is well-pleasing before thee.

Wisdom of Solomon 8 : 17-9 : 4; 10.

Friday, March 21

Thy Father who seeth in secret, shall reward thee openly.—Matt. 6 : 6.

"There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

"One hearkening, even, can not know
When I have crossed the threshold o'er;
For He alone, who hears my prayer,
Has heard the shutting of the door."

O Thou divine Spirit, whether Thou comest to me in sunshine or in rain, I would take Thee into my heart joyfully. Thou art Thyself more than the sunshine, Thou art Thyself compensation for the rain; it is Thee and not Thy gifts I crave; knock and I shall open unto Thee. *Amen.*

George Matheson.

Contributed by the Rev. A. Gertrude Earle.

Impressions of Italy---II

Winfred Ernest Garrison

THERE has never been a moment in the long and thrilling history of this peninsula when the relations between Church and State have not been interesting and intricate. In the decline and fall of the Roman Empire and the simultaneous and subsequent rise and establishment of the Papacy, the two seemed to move like the pans of a scale—one down and the other up. But that is far too simple a formula to describe their course, and through all the succeeding centuries they have moved rather like the voices in a fugue, each independent yet each conditioned by the other, together weaving an intricate pattern. It has not always been a beautiful pattern, and the comparison drawn from music breaks down at once, for it has often been notoriously lacking in harmony. There have been exalted and ideal moments when the civil and religious powers might have been described as two wise and affectionate parents lovingly co-operating for the nurture of one and the same family. But these have been rare and fleeting moments. More often they have been like two dogs fighting for one and the same bone.

Since 1870, when the Papacy was shorn of its temporal power and the kingdom of Italy was united and completed (except for Fiume), the relations between the Government and the Church in Italy have been very simple—on paper. The Government's ideal has been fairly expressed by the phrase "a free church in a free state;" and the Church has maintained that there can be no free church except in a state governed by the church itself. Not a decade has passed since 1870 without a statement, either official or semi-official, that temporal sovereignty is necessary for the freedom of the Church, that the Papacy will never yield its claim to the rule of Rome and the States of the Church, that the so-called "Roman Question" will never be settled until it is settled to the satisfaction of the Pope, which means a restoration of the *status quo ante* of 1870. Whether or not the Church proposes to do anything to regain its lost sovereignty, is of course another question; but to suppose that the Catholic hierarchy has for a moment forgotten or renounced its claim to temporal power is mere ignorance. Even if Pius XI should break bounds next year on the occasion of the regular quarter-centennial jubilee of 1925, as rumor about Rome says that he may do, it will not mean that the Papacy has ceased to protest against the settlement of 1870, but only that one particular expression of the protest is being foregone for the sake of other advantages.

The present relations between the Catholic Church and the Italian Government can not be defined with any completeness or assurance. The known data are not sufficient. But some things are obvious. The Fascisti Government, though it is headed by men who a few years ago manifested not the slightest interest in religion or were actively hostile to it, considers the Catholic Church a useful instrument for the psychological (not to say spiritual) unification of Italy. Accordingly it has taken a respectful attitude toward the Church and has made concessions which are said to be greatly appreciated by the Vatican. Since its assumption of power, at the end of October, 1922, the Fascisti Government—or Mussolini, for the two terms are almost synonymous—has declared that the Catholic Church is the national Church of Italy, has set up the crucifix in all the elementary schools, has declared that no Mason can be a member of the Fascisti party, and has introduced religious instruction in the public schools. So marked has been this friendly attitude of the Government that one of the daily papers of Rome a few weeks ago mentioned among the achievements of Mussolini that he had granted concessions which, without weakening the Government, had practically solved the "Roman question." The official organ of the Vatican, the *Osservatore Romano*, promptly flashed back the reply that, while the Church appreciated all that had been done, the Roman question would never be settled until the Holy Father was again in his rightful place as ruler of Rome and of the States of the Church.

Since it stands to reason that no government of Italy is going to cut its own throat by surrendering Rome to the Pope, it appears that the deadlock on that point is due to continue indefinitely, or until some revolution occurs of a much more radical and shattering nature than the Fascisti revolution of 1922. But meanwhile it is quite possible for Church and State to co-operate cordially in a revival of Catholicism and nationalism, and that seems to be what is happening at the present time. In such a co-operation, each party has its own objectives and each conceives that the other can be serviceable to it in the realization of those objectives. So the Fascisti favor the Vatican because a revived zeal for Catholicism will be a bond of national unity. And the Vatican favors the Fascisti because their tremendous spirit of nationalism is a useful weapon against Protestantism and modernism, both of which are represented as foreign importations alien to the spirit of the Latin peoples. It is easy, too, for those two forces to co-operate because both definitely abandon the principle of democracy and locate the seat of authority and power in a "hierarchy." The literature of Fascismo is full of this idea and of this word. It is not altogether easy to translate in a wholly satisfactory manner, keeping it free from priestly and ecclesiastical implications, but whatever else it implies it certainly means control by a power which comes down from the upper ranks and not up from the people. Fascismo believes that it has found a new form of government which is neither autocracy, aristocracy, oligarchy, nor democracy. It speaks frankly and

forcibly of "the stupidity of democracy." It has only scorn for "the contemptible parliamentary methods," and declares that the nation is being renewed "by a revolution, not demagogic like that of France, nor Marxian like that of Russia, but hierarchical."

A recent editorial in Mussolini's own paper, *Il Popolo d'Italia*, now edited by his brother, speaking of the national elections which are to be held on April 6 and the futile hopes of the opposition of gaining control of the government at that time, says: "The anti-Fascisti opposition had lost the sense of this revolution and had created a false picture of Mussolini, representing him as a manipulator of representatives, while in reality he is and remains the leader of Fascismo and the director of the nation. By his speech at the Palazzo Venezia Mussolini has shattered that distorting mirror and has made it clear that the election is only a parenthesis in a great epoch of revolutionary revival. Fascismo can not perish miserably in the electoral urns of the provinces." It is unquestionably true that, as the Fascisti party did not come into power on an election, it has no intention of going out on one. The leader would doubtless appreciate a national vote of confidence and would like to have a favorable parliamentary majority, but he has no idea of relinquishing his task if he fails to get either. The official statements of the party seem to make this perfectly clear. I will not pause here to make either a criticism or a defense of this attitude, further than to say that the spirit of it is very different from that of a mere vulgar grab for personal power. Mussolini and his immediate associates seem to have an almost messianic sense of a mission for the regeneration of the nation. Whatever excesses may have been committed, and whatever defects may exist in the ideal objectives of the party, it is obvious that in its best representatives there is a fine quality of patriotism and a spirit of utter devotion to the idealized and personified soul of the nation, such as occurs ordinarily only in time of war. An organization of such prestige and power, animated at least in part by such a spirit, and conceiving of the Catholic Church as one of the means by which the nation is to gain a new sense of its unity and mission, can not fail to be an important influence in support of a Catholic revival.

A book recently from the press and now on sale in every book-store in Rome, recommended generally as the most authentic exposition of the genius and achievements of the movement up to date, is "Fascismo," by Emilio Papasogli. I quote a few lines, to which the reader is at liberty to attach as much or as little weight as he pleases:

> "There have been many attempts to define Fascismo, a difficult and rather useless task. The most satisfactory definition in every respect is that of Curzio Suckert: 'Fascismo is Counter-reformation.'
>
> "In truth, Fascismo constitutes the reaction of the Latin mind and of Catholicism against the aberrations and the degeneracies of the modern spirit.
>
> "The ascendancy of modern thought, born with the Protestant reformation and developed through the French revolution, is now at an end. With Fascismo, reaction and renovation, a new age begins."

It is clear from these and a multitude of other statements which might be quoted that Fascismo conceives of itself not merely as a party opposed to socialism and now engaged in the economic and financial reconstruction of Italy, but as a new renaissance having as its essential characteristic the reassertion of the qualities of the Catholic and Latin mind as against democracy, freedom of thought, and Protestantism.

Another phase of the spirit of this new counter-reformation may be judged from the tone and contents of a new book by Giovanni Papini, whose Life of Christ met with such a cordial reception in the United States a year or more ago. The recent book is called "The Dictionary of the Savage Man." The Savage Man means the man unspoiled by modernism in any of its manifold and corrupting forms, man as God made him, man so simple and sensible and honest that our degenerate times would call him quite old-fashioned or even savage. The author arranges alphabetically, so far as the letters A and B, a vast number of paragraphs, comments, and short articles on all manner of subjects. His main theme, however, is the vilification of Protestantism and the reassertion of medievalism. A few samples will be better than much description:

> "We protest with greater vigor than all our other protests, against those Protestants, coming from whatever congregation, sect or stall, who come to Italy to snatch the poor ignorant Catholics from the medieval tyranny, as they call it, of the bishop of Rome. . . . Leave to the Italians their poverty; it is the honored widow of their St. Francis. Leave them their ignorance; it is the same as that of St. Peter, the same as that recommended by the Imitation of Christ and by Jacopono, the Fool of Christ. Leave us under the tyranny of the Pope; it is a tyranny established by Christ, the tyranny of a father, and we prefer it infinitely to the tyranny of pastors, of quacks, of consistories, and of books. We 'savages,' we medievalists, still hold to the bull *Unam Sanctam* which says: 'We assert, declare, define and pronounce that for every human creature to be subject to the Roman Pontiff is absolutely necessary to salvation.'
>
> "If you wish to be converted to our protestantism, we will receive you with open arms. We demand but little, only one thing: that you subscribe with us to the documents issued from the Vatican during the past seventy years, from the Syllabus of Pius IX to the encyclical *Ubi arcano Dei* of Pius XI inclusive."

Papini defends the murderous crusade against the Albigenses and the burning of Giordano Bruno. The former were dangerous heretics whom the Pope had already tried to convert by preaching, so what could he do but have them killed to save the Church? The death of the latter at the stake was "very well deserved." Unfortunately the Waldensians do not come within the scope of this section of the dictionary. Not many of the tortured heretics happen to begin with A or B. But under the head of Illiteracy (*Analfabetismo*) he outlines his plan for the reorganization of the system of public education, by closing seventy per cent of the elementary schools and nearly all of the secondary schools, giving the catechism and Catholic doctrine a prominent place in the course of study, rigidly excluding all non-Catholic teachers, and making the theology and philosophy of Thomas Aquinas the principal subject-matter in the

two universities which he would leave in existence, and closes this section by saying: "A superb program, but one that can be put into operation only under a Great Pope, Lord of the World, after the universal collapse, which seems close at hand, of a civilization disordered and without Christ."

I do not think that Papini ought to be taken too seriously. He has an extravagant style, a picturesque and scurrilous vocabulary to which an English translation can not easily do justice, and the zeal of a new convert. "And," said an old resident in Rome, "Papini likes to write what will please the people, and just now that sort of thing is very popular." And finally, though it has no particular bearing upon this general topic, perhaps American readers, and especially those of them who bought and admired his other book, will be interested in hearing what Papini thinks about America. Here is his account of it, complete and unabridged, except that I have left a blank for one adjective which is unprintable in point of decency and false as to fact:

> "America is the land of the millionaires, the country of trusts, skyscrapers, phonographs, electric cars, lynch law, the country of the unendurable Washington, the tiresome Emerson, the —— Whitman, the nauseating Longfellow, the angelical Wilson, the philanthropic Morgan, the undesirable Edison, and of other great men of similar stuff. In compensation, there have come from America the tobacco which poisons, the syphilis which rots, the chocolate which surfeits, the potatoes which are heavy on the stomach, and the Declaration of Independence which begot some years later the Declaration of the Rights of Man. From this is it evident that the discovery of America, although achieved by a man who was far from being a saint, was willed by God in 1492 as a punishment to off-set and to anticipate all the other great discoveries of the renaissance, namely gunpowder, humanism, and Protestantism."

It may readily, and truly, be said that this enthusiastic new convert to medievalism speaks with no authority but his own and represents nobody but himself. However, if a prominent layman of, let us say, the Presbyterian Church in America should embark in any such crusade against all non-Presbyterians, there would come prompt protests and disavowals from the really injured party, that is, from the Presbyterians themselves. Let us listen with eagerness and as much hope as we can summon for a disavowal from the Vatican.

Echoing Around the World

THE echoes of the modernist-fundamentalist discussion are heard around the world. The *Churchman* in a recent issue says:

The issues of modernism and fundamentalism are disturbing the young Christian communities of India. The *Indian Christian*, a conservative organ, makes bitter complaint in recent issues of the large numbers of missionaries who had adopted the modernist theology and who teach it. This journal quotes with approval from American fundamentalists and advertises pamphlets and books produced by leading conservatives of the Anglo-Saxon world. A strong emphasis of the organ is that salvation is not through repentance, but through "the blood."

The *Reformed Church Messenger* contains "A Letter from London," by Albert Dawson, which says:

Much interest is taken in Britain in the Fundamentalist controversy in America, daily as well as weekly journals devoting space to it. The *Christian World* says: "Like all Mrs. Partingtons who try to keep back the waves of the Atlantic with a mop, the American obscurantists who are fighting against light and truth are bound to be overwhelmed in the end." The *New Statesman* has this original comment: "The Fundamentalists are obeying forces which they do not recognize, and by demanding the revival of the theological tests they are driving the American public to face the demands of science and criticism. Beginning thus in theology, the fight will be carried into the realms of social and political dogma; and American citizens, having earned the right to discuss evolution and the medieval creeds, will in due time find themselves free to ask questions even concerning the Constitution of the United States." The *Guardian* awaits with anxiety further news of the controversy, "and the sympathy of the Anglican communion will be extended to the Bishops of the American Church, who are the guardians of her faith and discipline."

The always interesting John Haynes Holmes of New York in his paper, *Unity*, expresses one phase of truth, saying that starving children and hopeless men call for service under the banner of Love instead of haggling over texts. His warped views show in his inability to see any benefit in clear thinking on theology or give any importance to what faith men profess. He is so hostile to the Protestant Church out of which he has migrated that he likes the least lovely parts of that Church the best. He is for the fundamentalists as against the modernists. In his eloquent insistence on honesty all decent men will agree, but in his application of the word "dishonest" to all modernists in Orthodox pulpits Universalists as a rule will not agree.

The fight between the fundamentalists and the modernists in the Orthodox Churches, to which we referred lately, grows warmer and warmer. Mighty blows are being struck on either side. The lines of the contending armies are being drawn closer and closer. Texts and manuscripts are being fired with increasing rapidity. As of old brave champions are seeking for individual combats. The air is murky with smoke of battle. No one can measure the tons of energy that are being consumed. The battlefield is strewn with the wounded, though no dead have yet been found. Thus the Church of Christ manifests itself in the year of our Lord, 1924. Nero fiddled while Rome burned! The world is sore stricken. The cries of hungry children flow in an unceasing stream to the very gates of heaven. The earth is strewn with the broken hopes of men. Humanity is caught under an entanglement of an all but wrecked civilization. A feeling of helplessness prevails everywhere. The situation calls for brave and valiant leadership. It awaits the clarion call to service and the summons to the mighty armies that we must marshal under the banner of Love. At this time the leaders of the Church, custodians of the gospel of peace and good will, stop by the wayside to haggle about texts and matters of doctrine. We grant they may seem important to the contestants. More is the pity of it! The heterodox and the orthodox branches of the Society of Friends have forgotten their differences in the great task they have undertaken. In their passion for suffering humanity, in their sacrifice of service, their theological differences dwindle into nothingness. When the Church is aflame with a passion for service then will come the truce in which the "tithe

of mint, anise and cummin" shall be forgotten and the metaphysical dogmas disappear. For in love and service are men brought into that fellowship which is Heaven.

While the fight between the modernist and the fundamentalist seems to us so pitiful, an evidence of lack of interest in the "weightier matters of the law," an indication of the paucity of intellect and poverty of spirit of churchmen, and a revelation of their own valuation of Christianity, yet we want to repeat here our confession to a certain definite and sympathetic interest, as long as the fight is on, with the conservative group. After all, intellectual integrity means something in this world! It is more important than all the creeds. It seems to us to be the very basis of civilization. If religious leaders are going to equivocate and make mental reservations in matters which they consider or claim to be sacred what right have they to expect that men in the world of affairs will not follow their example? If it is important in Wall Street to keep your word, even if it cost a fortune, why should it not be important for men to be just as honest in the temple of religions? How can a priest expect the young men who seek his counsel and advice to be true to their wives if he is playing false with his God? What else is this when a man says in his service of religion one thing and privately tells his friends something quite different? We do not question any man's right to his own belief, his private judgment. But we do say that intellectual honesty is not a private matter. It is a public concern.

Suggested Topics for Easter Week Sermons

Issued by the Committee on Evangelism of the Federal Council

THE WAY OF THE CROSS

Sunday, April 13—**Jesus, the Lord of Life** Matt. 21 : 9
Blessed is he that cometh in the name of the Lord. See Psalm 1118 : 26.

Monday, April 14—**Jesus, the Foundation of Character** Matt. 21 : 42
The stone which the builders rejected, the same was made the head of the corner.

Tuesday, April 15—**Jesus, the Christ** Matt. 22 : 42
What think ye of the Christ?

Wednesday, April 16—**Jesus, Obedient unto Death** Matt. 26 : 42
My Father, if this can not pass away, except I drink it, thy will be done.

Thursday, April 17—**Jesus, the Bread of Life** Matt. 26 : 26, 27
And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins.

Friday, April 18—**Jesus, the Crucified Redeemer** Matt. 27: 35, 36
And when they had crucified him they parted his garments among them, casting lots; and they sat and watched him there.

Saturday, April 19—**Jesus, the Son of God** Matt. 27 : 54
Truly this was the Son of God.

Easter Sunday, April 20—**Jesus, the Constant Presence** Matt. 28 : 20
And lo, I am with you always, even unto the end of the world.

ALTERNATE TOPICS

The Seven Last Words

Sunday, April 13—**The First Word** Luke 23 : 34
Father, forgive them; for they know not what they do.

Monday, April 14—**The Second Word** Luke 23 : 43
To-day shalt thou be with me in Paradise.

Tuesday, April 15—**The Third Word** John 19 : 26, 27
Woman, behold thy son. Behold thy mother.

Wednesday, April 16—**The Fourth Word** Matt. 27 : 46
My God, my God, why hast thou forsaken me?

Thursday, April 17—**The Fifth Word** John 19 : 28
I thirst.

Friday, April 18—**The Sixth Word** John 19 : 30
It is finished.

Saturday, April 19—**The Seventh Word** Luke 23 : 46
Father, into thy hands I commend my spirit.

Daily Bible Readings from St. Matthew for the Pre-Easter Season

Mar. 5. The Temptation and Decision of Jesus. Matt. 4 : 1-11
Mar. 6. Call of Men to Decision. Matt. 16 : 21-28
Mar. 7. The Christian Life. Matt. 22 : 34-46
Mar. 8. Belief in Jesus. Matt. 7 : 21-29
Mar. 9. Knowing God as Father through Prayer. Matt. 6 : 5-11
Mar. 10. Unselfish Prayer. Matt. 5 : 38-48
Mar. 11. God Longs to Respond to Prayer. Matt. 7 : 1-12
Mar. 12. Kingdom Builders with God. Matt. 6 : 9-23
Mar. 13. Power in Prayer. Matt. 7 : 7-14
Mar. 14. Praying for Others. Matt. 9 : 32-38
Mar. 15. Prayer and the Will of God. Matt. 26 : 36-46
Mar. 16. The Father's Love for the Son. Matt. 3 : 7-17
Mar. 17. The Best Thing in Life is Love. Matt. 22 : 34-46
Mar. 18. God's Love Seeking Men. Matt. 18 : 7-14
Mar. 19. Knowing God's Love through Obedience. Matt. 26: 26-39
Mar. 20. Man's Need of Love and Sympathy. Matt. 25 : 31-40
Mar. 21. Children of the Heavenly Father. Matt. 18 : 1-14
Mar. 22. The Wayward Heart. Matt. 18 : 23-35
Mar. 23. The Quest for Perfection. Matt. 5 : 43; 6 : 4
Mar. 24. The Way to Happiness. Matt. 5 : 1-13
Mar. 25. The Selfish Man. Matt. 19 : 23-30
Mar. 26. Winning Forgiveness. Matt. 6 : 1-15
Mar. 27. Entering the Kingdom. Matt. 7 : 13-23
Mar. 28. Exalting the Golden Rule. Matt. 7 : 7-21
Mar. 29. The House of Prayer. Matt. 21 : 12-22
Mar. 30. Jesus the Leader. Matt. 4 : 17-25
Mar. 31. Workers together with Him. Matt. 12 : 46; 13 : 9
April 1. Human Responsibility. Matt. 5 : 13-20
April 2. Singleness of Purpose. Matt. 6 : 24-34
April 3. The Good Workman and the Will of God. Matt. 5: 17-20
April 4. By their Fruits. Matt. 12 : 31-37
April 5. The Moral Quitter. Matt. 19 : 13-22
April 6. Children of an Immortal Father. Matt. 25 : 31-41
April 7. The Son of the Living God. Matt. 16 : 5-20
April 8. The Eternal Spirit. Matt. 13 : 31-44
April 9. The Investment of Life. Matt. 20 : 20-34
April 10. The Price of Immortality. Matt. 10 : 24-42
April 11. The Winning of a Great Prize. Matt. 19 : 27; 20 :16
April 12. The Long Look towards That Far Horizon. Matt. 25 : 14-30
April 13. In the Name of the Lord. Matt. 21 : 1-11
April 14. Joy and Pain of Leadership. Matt. 21 : 33-46
April 15. The Challenge of the Christ. Matt. 22 : 41; 23 : 13
April 16. The Sufferings of Jesus. Matt. 26 : 36-46
April 17. The Communion Service. Matt. 26 : 17-35
April 18. The Crucifixion. Matt. 27 : 29-50
April 19. God Was in Christ. Matt. 27 : 54-66
Easter, April 20. Jesus the Risen Lord. Matt. 28 : 1-20

Humanizing Religion

Lee S. McCollester

IN my first reading of James Harvey Robinson's "The Humanizing of Knowledge" my meditation dwelt on the application of "humanizing" to education and the modern college. All interests have their periods of winter and spring, for the hardening of established customs and for the bringing forth of new programs. In education sometimes the emphasis is on wholly cultural programs and at other times on wholly practical programs. When education concerned itself chiefly with Latin and Greek and drew its students off from the highways of men into the comfortable cloisters of scholastic discussion, there arose a feeling that education needed to be humanized. The reform was started. Theory was driven tandem with practise. On and on the drive was urged until cultural education was cut out, and practical education went alone, and at high speed. Education now goes to the extreme of being practical, and of trying to give to everything its practical and measurable values. Training to make a living takes precedence over training to make a life. The passion for research of all sorts and for expert skill in all trades and professions is oblivious of the fact that all knowledge and all skill are worthless except as they are related to mankind. Just as there was once a need to relate education in Latin and Greek to men as they live, so to-day there is an equal need to relate expert research and mastery of matter to men. Dramas and tools are equally worthless unless in some way they are related to the souls of men. Courses in history, philosophy, chemistry, engineering, etc., are of little value unless they have a relation to the living together of men and nations, or the making of governments and politicians and theologians honest and fraternal. Just as it was said by a great teacher, "The Sabbath was made for man and not man for the Sabbath," so does education need to urge that schools and colleges, teachers and laboratories, are made for students and not students for the glory of courses and the illustration of programs. The world calls for a humanizing of both education and the educator.

Thinking thus on humanizing the school, college, and all education, my rereading of Mr. Robinson's book has suggested that the humanizing of religion is an even more important matter than the humanizing of knowledge or education. We have creedalized religion until some make strange affirmations about the Bible, about the relation of science and religion, about the aim of human effort. The great mass of humanity is neither reached by creeds nor comforted by science. Both fundamentalist and liberalist need to be humanized. Theology is more concerned about its materials and its methods than about the happiness of the average man. It appears to know better how God is going to save men hereafter than it knows how to get men to practise on earth the Golden Rule. The Church, in its efforts to honor God and Christ, has not learned what man is, and does not deal scientifically with humanity. The gardener does not tell the potato that it must grow on stalks, and corn that it must develop its ears in the ground, but he asks the corn and the potato how they will grow and what soil they need, and he seeks to conform to their wants. The call to the Church now is to study man and men in order to find out how they were meant to grow and how they can best be developed in the Christ character and deeds. The Church has the wrong emphasis. Its effort has been to devise creeds and schemes and compel man to shape himself to them. If religion were more thoroughly humanized the effort of the Church would be to study what man is and how he reacts to forces, and then suit methods and materials to the developing of man as he was meant to develop.

Religion was made for man, and not man for religion, and a call to the present time to religion and the Church is for a humanizing process in both religion and the Church, so that we may discover new methods of developing the spirit of kindliness, sympathy, honesty and fraternity. Just as the teacher said "humanize knowledge," so let the churchman "humanize religion."

Ellwood Does It Again

Granville Hicks

LAST year Professor Ellwood issued his remarkable book, "The Reconstruction of Religion." Most of those who read it were encouraged by it in their belief that science and religion may be reconciled and that together they may accomplish the task of rebuilding the world.

"Christianity and Social Science" is both a restatement and an enlargement of the ideas of the earlier book. It begins with a chapter on sociology, which briefly states the basic theories of that science, and insists on the plasticity of human nature and its possibilities of change in an environment regulated by social control. Behind the customs of all races are perceptible certain definite social principles which can be learned. Thus science supports religion by establishing its belief in the possibilities of human nature and by providing a firm foundation for its ethics. Religion, on the other hand, furnishes the necessary dynamic for securing the requisite changes in institutions and individuals.

Our whole life is controlled by certain mental patterns which have developed in the course of social evolution. Primarily there is the hunting pattern, which is predominantly male, and the child-care pattern, which is feminine in origin. All religious ideas are mental patterns of a higher kind, while Christianity is the mental pattern which is aimed directly at the overcoming of the patterns of savagery. Beginning with Jesus and his little group of disciples, the true pattern for civilization has been slowly spreading.

"The trend in the social sciences at present is strongly toward the patterns perceived and taught by Jesus."

The first of the fundamental principles which are to alter our civilization is the principle of socialization—the "conscious and willing co-ordination by the person of his interests with those of the group." It is in this way that we secure unity without uniformity.

Secondly there is the principle of service. "The interdependence of individuals in social life is not less close and not less real than the interdependence of cells and organs which we find in organic life." Certain wrong patterns in our modern life, and more particularly the possessive or acquisitive pattern, are survivals of paganism, standing in the way of a Christian civilization. The place of these patterns must be taken by the service ideal. "This dream is clearly within the limits of social reality, because on a small scale it has been realized over and over again within face-to-face groups of men." Christianity, as a religion of service, is the one way to secure the pre-eminence of this ideal.

But ideals need motivation, and the motivation for a better social order must lie in love, the supreme social passion. As innumerable sociologists of note have stated, love of humanity is as possible as love of individuals. Christianity has always taught love, but it needs to co-ordinate that love with knowledge, since emotion is always most effective when coupled with a sound structure of ideas. This love must be a love that is willing to make sacrifices, for that is the only way out of the vicious circle of hate. "Is the Christian Church willing to sacrifice itself in order to save the world?"

To-day religious education is very weak. It needs first to be controlled by the scientific method, and secondly, to be motivated by a great social passion. Such a religious education would give us in every walk of life leaders who had social intelligence, deep sympathy, and moral courage, together with faith and enthusiasm. Such leadership would be the living synthesis of knowledge and the spirit of Jesus.

This brief survey of the book may give some idea both of its spirit and contents. Professor Ellwood holds a position which is open to some criticism, especially by those who feel that social relationships have been over emphasized and that we need to get back to a religion of personal relations, both between man and man and between man and God, but his book is a challenge to those very people to show that their emphasis will bring the social reconstruction that is needed.

He is also open to the criticism to which most of those writers who emphasize the social message of Jesus expose themselves. Jesus can not be fitted into any pigeonhole, and the modern social enthusiast ignores the facts of his life when he tries to say that what he is doing is precisely what Jesus did. Although he does so less than he did in his earlier book, Ellwood even here tries to find in Jesus's teachings the sanction for his own sociology. Principal Jacks in a recent article takes a different and saner point of view: "We are very fond in these days of asking what is the *Christian* remedy for our various social evils—for war, poverty, industrial strife, and all the rest. Ought we not rather to ask what is the *real* remedy for these things? May we not be perfectly confident that whatever the *real* remedy may be, that and no other will turn out in the long run to be the Christian one? An unreal remedy is not turned into a real one by clothing it in Christian phraseology."

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*"Christianity and Social Science," by C. A. Ellwood. The Macmillan Company.

Two Hundred and Ninety Universalist Men

THE Massachusetts State Comrades' Annual Banquet, February 29, at the City Club, was attended by 290 men from all over the state, and was voted a success by everybody. Many delegates motored in from long distances. Everett had twenty-eight present and North Adams twelve, headed by Rev. Albert Hammatt.

Joe Mitchell Chapple, editor of the *National Magazine*, was the main speaker and for over an hour kept the diners entertained with running comment on men and events past and present, emphasizing Comradeship and illustrating that the main interest of mankind is man! Mr. Chapple has been chosen as the authorized biographer of Warren G. Harding, for which work President Coolidge is to write a preface. Previously he has written "Mark Hanna," "Heart Throbs," "The Panama Canal," "The Happy Habit," "Heart Letters," "Heart Chords," "My Wandering," and other works. He has also produced the motion pictures "Heart Throbs" and "Annabel Lee."

He paid eloquent tributes to Washington, Lincoln and Coolidge. President Coolidge's name was received with enthusiastic applause. He made attacks on McAdoo all the more savage and effective because they seemed so jocular and incidental. He paid a glowing tribute to King Albert, with whom he was associated when he visited this country incognito in the administration of McKinley—his attempted imitation of King Albert's accent being the only drawback.

He eulogized the "doughboys," the American Legion, Admiral Sims, the United States Navy and the great mass of American people.

His friendly, jocular style and mastery of pathos won the crowd and brought them to their feet cheering when he ended.

The state president of the Comrades, Vernon E. Blagbrough, presided. He introduced the state vice-president, Dr. Martin M. Brown of North Adams, who was warmly received and cheered when he said that there is something in life beside self and the supreme happiness is in seizing hold and helping this old world on.

President Blagbrough scored a hit in introducing Victor Friend, national president of the Comrades, by reading from a Boston daily the account of the wild race of Ephraim, Friend Brothers' horse, with a locomotive on the B. & M. tracks near Melrose,

where Ephraim, after shedding his bake cart "sulky" and load of pies, won the race and saved his own "hide and tallow" by three split seconds."

Mr. Friend made a deep impression. He told of the study of the "Comrades" he has been making and the eight hundred replies to letters he has received. He astounded everybody by saying that the national body did not need much money, but that what it did need was the interest and personal service of the men. We will publish his address later.

The editor of the *Universalist Leader* also spoke briefly.

Vernon E. Blagbrough of Wollaston was re-elected president of the Massachusetts Chapter. Other officers were chosen as follows: Vice-president, Dr. Martin M. Brown of North Adams; secretary, James D. Tillinghast of Cambridge; treasurer, Charles R. Duhig of Somerville; members of the executive committee, Bertram E. Hall of South Acton, Guy C. Newhall of Lynn and George E. Hunt of Everett.

Alvar W. Polk, who has been treasurer of the Massachusetts Chapter for many years, declined re-election on account of having accepted the position of treasurer of the national organization of Comrades.

Rev. Wm. D. Veazie of South Weymouth led the singing.

Mrs. Stella M. Cushing's orchestra furnished delightful music.

One interesting feature was the presence of a large number of high school boys, especially from Everett. Officers of the Comrades said afterward: "We must feature this another year. We must help make fathers and sons Comrades in fact and name."

The Difference Between Universalists and Unitarians

To the Editor of the Universalist Leader:

I have recently—since the fundamentalist questions have become common among my friends, and my own views not considered quite so unconventional and infidelish—been asked a great many questions about the belief and history of the Universalist Church and *just how it differs from the Unitarian Church.*

I was never in a Universalist Church but once in my life that I can remember, and then I got there too late for the sermon (St. Paul's, Chicago), but my great grandfather was a pioneer Universalist and he left the mark of his thinking and faith on all his descendants. So far as I know none of them belong to a Universalist church. For several years—four or five—I've been reading every copy of the *Leader*—the gift of my brother. I'm beginning to get an idea of the Universalist Church and I wish I could know how it differs from the Unitarian. I am so often asked, and it seems to me my questioners have heard of Unitarian often and Universalist seldom or not at all. But they generally know little about it excepting that Taft and Emerson were and are Unitarian.

The Baptist minister here said to me recently: "Universalist, Oh, yes, I've heard of them, but they are all dying out. They'll all be gone in fifty years."

The Disciple minister said: "You a Universalist believer—well, say, listen to my sermon next Sunday." And I did, and he said, among other things: "There are people who believe that the man who dies in the gutter from drink goes right straight to the same place along with the person who has lived a life of faith and prayer." I sent him a *Universalist Leader,* but I doubt if he would soil his fingers by touching it. I was once, several years ago, a member of a church whose people called themselves simply "Christians," others called them "New Light." The pastor had received a part if not all of his education at Antioch, Ohio, which I have been told was a Universalist school. Any way I was very happy and felt at home in that church during the few months I lived near it, but I have often wondered how these three denominations differed—Universalist, Unitarian and New Light—and if their differences were not slight, and why they could not accomplish more good united into one larger denomination. So many persons have never heard of any one of the three.

If you have time and space I would appreciate very much a few lines in the *Leader* on the subject, or if this is too much to ask perhaps some one you know who understands the subject would take time to write me a few lines, as we have no pastor to ask when things puzzle us. We feel that the *Leader* is growing better with each number. I would not know what to do without it.

Agnes Hand Howarth.

Harvey, Ill.

Nobody can put in a few words the points of resemblance and difference between the Universalist and Unitarian Churches. They had a different origin. The Unitarian Church was a protest of intellectual leaders against the unreasonable dogmas of theology held by the Orthodox Church, and particularly the unreasonable doctrine of the Trinity, as it was taught years ago. The Universalist Church was a protest of less aristocratic people and less thoughtful people—"common folks"—against the terrible doctrine that God would punish any of His children forever in Hell. The one was largely an intellectual movement and the other largely a heart movement. This is not saying that the Unitarians were not sympathetic and the Universalists were not intelligent, but it roughly characterizes the two movements.

Dr. John W. Chadwick, who was a greatly beloved Unitarian minister of Brooklyn, once said that Universalists were the Methodists of Liberals.

Horace Greeley said to Dr. I. M. Atwood: "The Unitarians look upon us as country cousins." Dr. John Murray Atwood, son of I. M. Atwood, now President of the Universalist General Convention, says that practically the only difference is one of atmosphere, particularly in the eastern part of the United States. "The Unitarians have inherited a consciousness of intellectual superiority which was a real superiority."

Generally it is believed that Unitarian churches are more formal, dignified, and cold than Universalist churches. Some people say that the atmosphere of

Unitarian churches is more reverent and impressive and other people say that the atmosphere of Universalist churches is more warm and kindling. Some Unitarian churches, however, are warm and some Universalist churches are cold.

Dr. C. Ellwood Nash, one of our greatest preachers, delivered the occasional sermon of our Church at Washington in 1903, and said that the difference between the two Churches is this: That Unitarians know God because they have reasoned Him out, and Universalists know Him because they see Him face to face; that Unitarians are rationalists and Universalists are intuitionalists.

Of course, a part of the truth was expressed in the witty saying attributed to Starr King, that the difference between the two Churches is that "the Universalists believe that God is too good to utterly damn a man, and the Unitarians believe that man is too good to be utterly damned."

But the two Churches have come very close together in thought and in sympathy. We in the Universalist Church of to-day sometimes think that we are a little more constructive, but we hesitate to say that, because when we study closer the splendid men who are working in the Unitarian Church we find that with their men doing useful work of a destructive type they have a vast body of men who are most constructive in theology and in application of Christ's principles to modern life.

Of course you know that there are Universalist ministers, like Joseph Fort Newton of New York, who are Trinitarian or alleged to be so. A person does not have to be Unitarian in order to be a Universalist. All he has to do is to accept the principles of the Universalist Church, which are summed up in belief that God is our Father, that all of us are His children, and that it is our duty to make Brotherhood rule among men and among all nations. No one form of words is required. We have a great liberty clause in our so-called creed.

What the Disciples minister said to you is the kind of thing which ignorant, unchristian men have often said. No Universalist has ever taught that it makes no difference how we live or that good and bad all have the same fate when they die. What we believe is that God does not punish us without a purpose, that in time and eternity His punishment is to make us better, and that when we do feel sorry for our sins and turn toward the Father's house, God will act like the Father in the parable that Jesus taught us—the Parable of the Prodigal Son.

As to the union of three small denominations into one—I agree with you. I hope to live to see Congregationalists, Unitarians and Universalists all in one free Church.

I see I have not answered your question about the "New Lights." The Universal Cyclopedia says:

"The Christians, Christian Connection or New Light formed late in the 18th and early in the 19th centuries by secessions from Methodist, Baptist, and Presbyterian Churches, discard denominational names, make Christian character the only basis of fellowship, and individual interpretation of scripture the right of all. They are fine people, strong in farming communities, and their leading journal, the *Herald of Gospel Liberty*, is the oldest religious journal in the United States. if not in the world." They have around 1,500 ministers, 1,600 churches, according to the Universal Cyclopedia, and 150,000 members. We can understand why you liked them and felt at home with them. So do we.

The Editor.

* * *

DR. ROBLIN ON "WISHING"

THE Rev. Stephen Herbert Roblin, D. D., minister of the Second Society of Universalists of Boston, preached a strong sermon Sunday, Feb. 24, on "Successful Wishing."

There was a good congregation, high-grade music by a quartette choir, and an impressive service.

The services of the old Second Society are now held in the Fenway Theater on Massachusetts Avenue, near the corner of Boylston St., and close to the site where the society is building a beautiful new church which they hope to occupy in a few months.

Dr. Roblin's text was Psalm 73 : 7—"They had all their hearts could wish."

"There are those," said Dr. Roblin, "who tell us that wishing is foolish and futile. Dr. Young goes so far as to say that 'of all the industries, wishing is the most futile.' In my opinion, real earnest wishing has in it all the elements of a prayer. It has its place in our lives. It is proper to indulge in wishing. My friend Irving Bachellor has recently written on 'The Happiest Person I Ever Knew.' He goes from individual to individual in quest of happiness. He studies America's most distinguished humorist and captain of industry. He does not find happiness until, in a Southern resort, he comes in contact with a humble individual, a poor woman, wife of a poor man, who has reared ten children. She took in five children of her dead brother. She took in waifs and strays. Determined to study her case, he invited her to spend a month at his home in Connecticut. He came to the conclusion that he had found a supremely happy person because her life was dedicated to others.

"Mark Twain was unhappy because he was more or less self-centered.

"The captain of industry, with palatial homes here and castles abroad, was unhappy, for he was thinking of himself and of the time when he could not take his things with him on the last journey.

"The poor woman was all the time filling herself with the rejuvenating power of love. The wish of her heart was to do for her loved ones, and she had increasing chances to get her wish.

"There were great and noble wishes in the souls of Washington and Lincoln. One wished for the liberty of a nation and the other for the freedom of a race, and both saw their wish realized.

"A wish for knowledge, a wish for better social conditions, a wish to help people—are all noble wishes.

"I had a friend who wished for a million dollars. What would he do with it? What would I do with $50,000 a year? For the vast majority of us a million would be a menace.

"We must wish for the right things, wish in the right way and persistently wish.

"When we wish for worthiness the mighty forces of the universe are with us.

"That the wishing be not vain, it is necessary that one wish with the concentrated power of his being. No matter how good the wish, if it comes forth haltingly and doubtingly, it works no good to oneself or any other person. But if the drive of an ardent soul is behind it, there will surely issue results. The Master gave his consent to the power of faith—not tepid, diluted faith, but virile faith. He said it could remove mountains. So of wishing, when it is properly backed with soul-power. Some day we shall open our eyes to behold the harvest which hearty, right-intentioned wishing reaps for him who sends it forth to bring in the sheaves.

"We are to remember that wishing does at least two important things. First, it changes the chemistry of one's own mind and so prepares for changes of power in the direction of added strength. Second, it sends vibrations out into the world of thought and deed and works its influence there. Who can measure the power of such wishing or the extent of it in the universe of God?"

* * *

PRESBYTERIAN PROTEST ON BURNING THE "LEADER"

THE Rev. Wm. Russell Bennett of Morristown, N. J., wrote a noble and spirited protest against the burning of the *Universalist Leader* and other publications, which was published in the *Jerseyman* of Morristown, Feb. 20.

It is as follows:

To the Editor of the Jerseyman:

It has been publicly announced that to-night, in a certain place in Morristown, books, alleged to be infidel, are to be burned. May I, through you, publicly express my vigorous protest? I speak out of deepest interest in our community life, which I have very much at heart, and which for a considerable number of years I have endeavored to serve with all that I have in me to give.

One of the books exhibited for this unwarrantable condemnation is Forbush's Life of Christ. I wish to commend this book to every father and mother in Morristown for careful and unprejudiced reading. Dr. Forbush aims to make the Man of Galilee real to the boys of America and he does this with marked success. The *Universalist Leader*, which is also proscribed, has been coming to my home for years through the kindness of a good friend of mine, whom I consider a man of the finest Christian spirit. To call this paper infidel shows an ignorance which is almost inconceivable. My sympathies are also with my Christian Science friends in our town whose faith has been assaulted. I do not share their views but I do share their justifiable feeling that this public denunciation is anything but Christian.

It is not my intention to enter into any theological controversy or to place myself in opposition to any religious enterprise. I am concerned simply with Christian ethics and protest that this spectacular arraignment of "infidel" books is both false and utterly alien to the Spirit of Christ

Very truly yours,

William Russell Bennett.

In the same issue of the *Jerseyman* appears the following:

Vigorous statements in his evangelistic talks, and his announcement that he will burn "infidel" books at the closing meeting of his campaign to-night, have brought criticism and protest against Charles Winter, who has conducted a religious revival campaign at 15 South Street for several weeks. Ministers and laymen have joined in voicing their objections and it is expected that the final meeting of the campaign this evening will find almost as many present against as there will be others in favor of the evangelist.

At the meeting last night Mr. Winter made references to "blasphemous pastors" and ministers who are "lazy bums," which have caused him to be questioned as to whether he had Morristown clergymen in mind. All who queried Mr. Winter this morning were told by him that he was speaking generally. Last night Rev. James M. Howard and an Episcopal rector were in the audience and took exception afterwards to what the itinerant preacher had to say.

This morning the Rev. William Russell Bennett, pastor of the First Presbyterian Church, stated his protest to the book-burning ceremony scheduled for this evening. The volumes declared by Mr. Winter to be "infidel" are writings on Russellism, the *Universalist Leader*, a publication called *Unity*, books on Christian Science, and Forbush's "Life of Christ." Dr. Bennett holds that the beliefs of the Universalists and Christian Scientists should be respected, and says the books do not contain teachings that could be termed "infidel."

Mr. Winter this morning declared that the volumes he intends to destroy do not teach the word as carried by the Bible and are therefore "infidel." He likewise declared that any minister, clergyman or priest, who does not teach the Bible is "blasphemous." Mr. Winter is a "fundamentalist" and he is against the so-called "modern" Biblical interpretations. He declared he did not apply "blasphemous" to any local ministers but when he was called on by them in reference to his remarks, Mr. Winter states, he asked them why they were excited if his characterization did not apply to them.

Mr. Winter emphasized that his reference to "lazy bum" ministers was general, saying that it is too often the case where they occupy a swivel chair all week and do nothing for the money they get.

In the *Jerseyman* for Feb. 21 appears a description of the incineration which we quote in part in our editorial columns.

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LEADER JAPANESE EDUCATION FUND

THE following extract from a letter of the Rev. S. Ito, father of Mitsuo Ito, is of interest. The *Leader* has made its appeal primarily for Mitsuo, but does not limit the subscription to him alone. It asks that it be left free to designate beneficiaries, but it sends for Mitsuo all sums designated for him.

The day before yesterday Dr. Ayres handed me a letter from Mr. Etz containing cheque value 23 yen 3.50 local currency. I have no word to express my heartfelt gratitude for your kindness. At present my boy Mitsuo is able to continue his school life with the expense of about $150 a year. His school is one of the best of that grades in Japan. He had very high mark on his winter examination, and his schooling standing is twentieth in order among 80 boys. It may be interesting for you to know what they are taught in school here. In Japan children from 6-12 years of age are taught in primary school. My boy Mitsuo graduated his primary school last spring, and then entered into the present school called Tokyo high school which is seven years grades. He is 13 years old. His present course of study is as follows: moral lesson, Japanese (writing and composition), Chinese classics, English (reading, composition, grammar, conversation, and translation), History (Japanese and the world), Geography (Japanese and the world), Mathematics (arithmetics and algebra), Natural History, Drawing, Singing and Gymnastics. By and by several other lessons will be added, Geometry, Trigonometry, Physics, and Chemistry. Among these lessons both English and Mathematics are taught almost every day, but other lessons are taught simply once or twice a week.

At present he has thirty-four hours a week for his lessons. He is very busy at home both for recitation and preparation.

Another contribution comes with the following letter:

Universalist Publishing House:

Enclosed find check for thirty-five dollars ($35) to assist in the education of Mitsuo Ito, or, if he is provided for, use it to same end for another one. This work is great and we are delighted to be able to contribute a bit to it.

Mr. and Mrs. U. I. Jenkins.

Lost Creek, W. Va.

The following subscriptions are acknowledged:

Previously acknowledged	$190.00
Theresa A. Williams, Washington, D. C.	30.00
Anonymous	1.00
Mr. and Mrs. U. I. Jenkins, Lost Creek, W. Va.	35.00
Mrs. Emma Marshall, Provincetown, Mass.	1.00
Sunday School, Scranton, Pa	5.00
Mrs. Jerome Howell, Auburn, N.Y.	3.00

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THE PARABLES OF SAFED THE SAGE

The Parable of Things Forgot

I WALKED one day along the street in the City where I reside, and there came along through the street a High Powered Car that looked as if it belonged to a Prosperous Man. And it ran up to the curb, and the man who drave it jumped out.

And he grasped my hand, and he said, I can not pass by without stopping to thank thee for the Letter thou didst send me For indeed it came at a time when a Word of Cheer was somewhat more than welcome. For the misfortune that had come to me was great, and it seemed to me that my friends were few, if indeed I had any.

And he held my hand and shook it warmly.

And I inquired, saying, Where dwellest thou?

And he said, I dwell in a city about Fifty Miles from here, and I am doing well. And to-day I have business in the Big Town, and I saw thee as I drave through. And now, behold, I surely remember the good thy letter did me.

And I said, Give me, I pray thee, thy Business Card, that I may remember thy present Address and Occupation.

And he felt in his Pocket, and said, I have none; but we shall not forget each other; and if thou shalt ever need a friend, call on me.

And now I would give the fourth part of a shekel to know who he was, and what it was I did for him.

And this hath happened unto me in like form once or twice before. I said a kind word and passed on and forgot it. So little did it cost me that I treasured no memory of it. But later I found that it had lodged in the breast of some one who needed it, and was cherished there.

And when I know things like these, and think how kind words cost little, and letters of sympathy or cheer cost but a loving thought and a postage stamp, I wonder that I do not do such things more often.

And I remember the bewilderment of those who inquire, Lord, when we saw thee a stranger and took thee in? Or naked and clothed thee?

And I know that some folk are going to heaven for things they have forgot.

And it would appear that the thing I did that brought me this Great Gratitude cost me Two Cents.

* * *

THE EASTER SERMONS

To the Editor of the Universalist Leader:

During the past year there seems to have been more proclaimed disbelief in the physical resurrection of Jesus than ever before. I have in mind the Easter sermons about to be preached. Forty years ago or more, in a parish where supplies were being heard, a lady in speaking about their Easter service a few Sundays before, remarked that the preacher of the day had for the object of his sermon the showing that Jesus did not rise from the dead. To that good woman the proceeding seemed very strange.

Times have changed. But I have the idea that there are many in our pews to-day who would be surprised and confused by such an Easter sermon. It occurs to me that through the *Leader* something may be done to steady us in this respect. I wish that one of our strong preachers would give us an Easter sermon—a sort of model—proceeding upon the idea that nothing unusual transpired at Joseph's tomb, and that all the New Testament writers who tell of Jesus' reappearance either lied or were misinformed. I am not entering any protest, but I am concerned about the sermons that are to be preached on our annual resurrection Sunday. To be of use the model sermon should appear for study at an early date.

Frank W. Whippen.

Kingston, N. H.

* * *

A COMEBACK

To the Editor of the Universalist Leader:

In the issue of the *Leader* for Jan. 26 appears an article by Daniel Evans entitled "The Misconduct of the Minister." The very title, to say nothing of the article itself, gives the impression that misconduct on the part of the average minister is the rule instead of the exception.

Indeed the author naively says that the minister must be on his guard because "he is like other men." Certainly not very complimentary to other men.

In brief let us see what the facts are:

1. Out of a few thousand ministers in one of our large denominstions only one at present is occupying the headlines and even he is far from proved guilty. On the contrary the evidence to date seems to establish a clear case of spiteful persecution and nothing else.

2. Let us look at the ministry in our own communion from John Murray down to our own time, and what do we find? That those charged with any kind of misconduct (sexual or otherwise) total only five-tenths of one per cent. When we consider only such as the article in question deals with, namely those guilty of sexual misconduct, of course the percentage is much lower.

3. This should not be a matter for surprise. When a doctor decides to embark upon his profession he informs himself thoroughly as to every aspect thereof and foresees every possible experience he is likely to have as such. He knows that he will see suffering and steels himself to bear with it. He must not faint at the sight of blood.

A lawyer knows that he will see much of the seamy side of life and prepares for that.

Likewise a minister knows beforehand "he will have the entree into homes." He knows what will be his experiences, temptations, and trials fairly well beforehand and is ready for them. In other words, he is trained for his profession the same as any other is trained for his particular vocation in life.

The article of Jan. 26 was hardly needed. It might better have appeared in Jim Jam Jems, and its place in the *Leader* taken by one of Dr. Newton's sermons leading us all heavenward.

C. A. Polson.

Hoopeston, Ill.

* * *

A VETERAN OF THE LEADER FAMILY

To the Editor of the Universalist Leader:

I herewith enclose six dollars in payment for the *Leader* for the past three years. I have had much trouble and sickness for the past three years, and, worst of all, I lost my old and faithful companion, aged eighty-eight years. She had been my affectionate and faithful wife for seventy years, so I am left disconsolate to fight the battles of life the remainder of my life alone, which in all human probability will not be long. I am now nearing my setting sun of life, being now in my ninety-third year of age. I have been a subscriber to the *Leader* through all its different titles. It has been a great comfort to me and always a welcome weekly visitor. I read them and distribute them far and near, except some I file away for future use. It will be like parting with an old faithful and valued friend to part with it, but all things must have an end in this mundane sphere, and when I am called hence I do not want to owe financially anything. I am now clear of all debts except the *Leader*, and I do not want to fail it. If I am not correct in the tender herewith please inform me and I will remit balance due. Please acknowledge receipt that I may know it has been received. With best wishes for your future success in the work in which you are engaged I am faithfully yours.

John T. Land.

Rose Hill, Ill.

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A STORY ABOUT DR. QUINBY

To the Editor of the Universalist Leader:

Reading the story about Dr. Keirn by my friend, Dr. Joseph H. Crooker, in the *Leader* of Feb. 16, I am reminded of a somewhat similar incident that occurred in Maine many years ago in connection with Dr. Quinby, the founder and editor of the *Gospel Banner*, long the torchbearer of Universalism in the Pine Tree State. An Orthodox weekly carried a vitriolic attack in one of its issues, accusing Universalism of many crimes, and among other slanders uttered by the editor was the charge that the Universalist Church produced criminals by taking away the fear of hell. This charge was followed by the statement that the jails and prisons of Maine were full of Universalists. Dr. Quinby was astute enough to "call" this bluff. Instead of engaging in a wordy argument that would have led nowhere, he made a personal investigation, visiting every jail and prison in the state. Not a Universalist did he find; but he did find a large number who claimed fellowship in the Church of him who had made the attack. The figures were published in the *Gospel Banner*, copied widely in the secular press throughout the state, and contributed powerfully to make Universalism the power it has been ever since in Maine.

Manley B. Townsend.

* * *

SOCIALISM AND CAPITALISM

To the Editor of the Universalist Leader:

An editorial in the last *Leader* signed F. A. M., raises the question whether capitalism will be overthrown by a class struggle, or by the co-operation of all classes. I do not suppose there is anybody, anywhere, who does not wish that the latter might be the case. Nevertheless, this idea seems to me to be the product rather of good feeling than of clear thinking. It is self evident that co-operation can not exist between individuals or groups who have not a common purpose. In the socialist and labor movements of the world there has gradually grown up a common purpose, to eventually end capitalism and to bring about socialism. In no country of the world is this purpose shared by the capitalist class as a whole, in spite of numerous individual exceptions. How, then, can there be co-operation between these two classes, when the necessary basis therefor, namely, a common aim, is lacking? We may all wish that each class in the community might consider this question apart from any prejudice or prepossession caused by its own interests, but we shall only be deluding ourselves if we think that the human race, or any considerable section of it, has yet reached the high moral plane where alone this can be done.

I find it difficult to believe that the quotation from Ramsay MacDonald must necessarily be interpreted as F. A. M. has inferred, though of course I may be mistaken about this. To interpret it thus would indicate that Ramsay MacDonald does not even know why the Socialist Party of which he is the head has named itself the "British Labor Party," instead of the British Capitalist Party. News dispatches tell us that Mr. MacDonald has had to create "labor peers" in order to fulfil constitutional requirements, as there weren't enough of them to go round. These facts can only be accounted for by the economic interpretation of history, in my opinion.

But if F. A. M. and Ramsay MacDonald mean, by the term "social co-operation," the refusal to hate or to hurt any man or any group who may happen, as a result of the way their social environment has influenced them, to be working at cross purposes with ourselves, I can heartily agree with them, and I am sure that the great majority of the working class, who form the driving power of the socialist and labor movements, would also agree.

No socialist that I have ever heard of has ever refused to co-operate with any capitalist to obtain socialism, but we must refuse to co-operate with anybody to retain capitalism.

Hugh Dunbar.

Attleboro Falls, Mass.

MR. POTTER AS SEEN BY TWO NEWSPAPERS

The Rev. Charles Francis Potter, pastor of West Side Unitarian Church, 550 Cathedral Parkway, and opponent of Dr. John Roach Straton, pastor of Calvary Baptist Church, champion of fundamentalism in New York, announced yesterday the opening next Sunday of a Modernist Bible class, whose teachings will be broadcast through the United States by radio at 8 p. m. every Sunday.

This new Modernist offensive is intended to offset the attacks of the Fundamentalists, who have succeeded in excluding the teaching of scence and evolution in regard to religion from many educational institutions in the United States.

"The demand for such a class," said Mr. Potter, "began some months ago, after certain sermons in which I had expressed radical views about the Bible. The requests for such a class increased rapidly after my first debate with Mr. John Roach Straton, fundamentalist and pastor of Calvary Baptist Church, in which I attacked the theory of the infallibility of the Bible.

"This Bible class will be distinctly different from the old fashioned Sunday school Bible class of the days of the blue 'quarterlies.' 'Truth at any cost will be the motto,' and the aim will be neither to magnify the virtues of the characters in the Bible nor to make fun of them, but to endeavor to find the facts shown and the truth of the events therein described. The course will include historical criticism, textual criticism and psychological interpretations of the old Bible stories.

"Frankly, the methods of higher criticism will be followed, but nothing of the pedantry of the theological seminary classroom will characterize our efforts. In other words, I shall attempt to bring to the people the information which has long been possessed by ministers, many of whom have concealed it from the people for fear of disturbing their faith. A faith that is disturbed by learning the facts of science is no real faith; it is largely prejudice and superstition. Of course, people who like magic resent its exposure, but truth must be upheld, even if parts of the Bible suffer.

"Enough people have already registered to make the class a success. There is no tuition charge. The early sessions every Sunday evening in the church will be taken up with such subjects as 'How We Got Our Bible,' 'The Fascinating Story of the Manuscripts,' 'Version and Aversion,' 'Books That Should Have Gotten into the Bible and Did Not,' 'Why the Roman Catholic Bible is Different from the Protestant,' 'Why We Have a Right to Reject Some Sections of the Bible.'

"The course will be open to the general public and questions will be permitted. Noted expounders of modernist teachings will be asked to address the class from time to time. I believe that the formation of this class will be the beginning of what may develop into a chain of similar Bible classes throughout the country, for my correspondence indicates that thousands of people are very anxious to know the truth about the Bible. I foresee the time when by the use of radio and these chains of classes more than 1,000,000 children in America will get the real truth about religion. It will be my purpose to digest various scholarly tomes and give the most of them in popular form.

"I see no reason why this should not develop into a great popular movement, especially among those people who leave church because they have become disgusted with the sophistries and casuistries of ministers who have excused and explained away the inconsistencies of the Bible.

"I consider this Bible class a constructive measure, and I will point out, as we proceed with the lessons, how we have in our American and English literature sufficient material for forming a Bible as inspirational as the Hebrew Scriptures.

"In our Bible class only two things will be required of those who attend, first, that they leave behind their prejudices both for and against the Bible, and, second, that they bring their honor and common sense with them."—*New York Times.*

* *

New York, Feb. 27—The Rev. Charles Francis Potter, pastor of West Side Unitarian Church, details of whose modernist Bible Class were announced yesterday, will outline at the first meeting on next Sunday evening the principles of a new all-American Bible to replace the inspirational Hebrew teachings.

Mr. Potter is in active negotiation with the most powerful radio companies in America that the principles of the new Bible may reach the extremes of the American continent. He is anxious that fundamentalist strongholds in the far West and Texas shall have the opportunity of listening in. A 500-meter wave length will probably be used.

Mr. Potter cites Abraham Lincoln as having fully as great a spiritual appeal as Jesus of Nazareth to the average American; Jane Addams in the new American Bible would replace Deborah as a leader in the warfare against social wrongs; the writings of Washington, Adams and Jefferson, he declares, could be preserved as the American Pentateuch, or first five books of the American old testament; Woodrow Wilson, he says, is the modern "Prince of Peace," and sacrificed his life in an attempt to induce this country to enter the League of Nations.

Finally, Mr. Potter asserts there are many American social reformers whose teachings and writings could be canonized and formed into books of the new American holy writ. Mr. Potter, at his church, presented to-day the basis on which he thinks the new Bible may be formed.

"In the development of the curriculum of the new modernist Bible class which is to hold its opening session at 8 p. m. next Sunday at the church, I will point out that it is foolish for an American democratic nation like the United States to imagine for a moment that it must be confined for its spiritual inspiration to the literature of a Semitic nation of 2,000 years ago," Mr. Potter said.

"Is it not somewhat incongruous for a democracy that achieved separation from monarchical ideas a century and a half ago still to refer to God as 'King of kings,' and 'Lord of lords?' It must not be thought, however, for a moment that I or the Unitarian Church denies the divinity of God. It is, however, no compliment in a democracy to call God a king.

"It would be better for us to follow the suggestion of Jesus who once exclaimed: 'Why call ye me, Lord, Lord, and do not the things I say?' It is God as helper, leader, guide and friend, rather than as monarch, to whom we should make obeisance, to whom we Americans should most whole-heartedly turn. Jesus said frequently 'Follow me,' but he never said 'Worship me.'

"I will indicate by comparison during the course that there is ample inspirational material in the literary heritage of America. We, too, have our lawgivers, prophets, song writers and social reformers. For example, take 'America the Beautiful,' by Katherine Lee Bates; Lincoln's Gettysburg speech; Washington's farewell address.

"Surely in the writings of Washington, Adams, Jefferson there is much that should be preserved in the new American Pentateuch, or first five books of the modern Old Testament.

"Is not Jane Addams our modern Deborah leading in the warfare against social wrong? If Jesus was the Prince of Peace may we not also call Woodrow Wilson the Protagonist of Peace? Just as the unknown author of the book of Jonah sought to emancipate the Hebrews from their provincial isolation, so Woodrow Wilson sacrificed his life in an attempt to persuade his country to enter the League of Nations and to abandon its isolation.

"The collection of Lincolniana is rapidly accumulating. It should be used as material for one of the books of the all-American writ. It is evident that Abraham Lincoln makes fully as great a spiritual appeal to the average patriotic American as does Jesus of Nazareth. He is our American social Christ.

"We can discern already the outlines of the coming American Bible. Its dynamic appeal to the modern America, tired and weary of the old fundamentalist dogma and doctrines, will, I prophesy, be tremendous.

"If we are to have the Bible taught in our American schools let it be the American Bible."—*Boston Herald.*

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A RHODE ISLAND TRAVELOGUE

Providence — Valley Falls — Providence — Harrisville — Providence — East Providence — Providence — Woonsocket — Valley Falls — Providence! No, it isn't a new train schedule, but only the route one takes when visiting Universalist churches in Rhode Island.

Within the state of Rhode Island there are three counties. The writer has recently demonstrated the possibility of an extensive tour of Providence County. Because Universalism clings closely within the boundary of this county one can devote a week's time to a visitation without stepping out of its boundaries. Who reported that Rhode Island was small? Where else, with the exception of Massachusetts, could one find eight flourishing Universalist Sunday schools within the limit of one county?

Everywhere "Progress" seems to be the slogan. The same forward look so much in evidence at the Convention held in Providence last fall, is evident in the plans of the Rhode Island schools. Our Rhode Island State Sunday School officers are active and wide-awake.

Few state organizations can boast of a more devoted worker than Miss Carrie J. Crowell, state president of the Sunday School Asscciation. Constituting herself the guardian of the field worker, although a very busy woman, she accompanied her on the nightly excursions from place to place. During that week the Edgewocd trolley-car conductor saw her frequently at the late evening hours; I wonder if he ever thought that she "had been about the Master's business."

A Sunday at Valley Falls was most interesting. This school has the honor of having won for three successive years the State Association Banner; now they proudly display it as their exclusive possession. Credit for this includes such points as largest increase in membership and attendance. A three-minute Bible drill is an interesting part of the period of opening worship.

Lack of space prevents a full account of each conference; some facts, however, stand out vividly. Harrisville, three years ago without a Sunday school, now has a school membership of over sixty, not including a Cradle Roll of twenty-three! The minister is a Sunday school enthusiast; may his tribe increase. The fact that Mrs. Henry I. Cushman is superintendent of the East Providence school is sufficient evidence of its spirit and efficiency. Woonsocket has an enthusiastic, well-liked minister, an efficient and loyal superintendent, together with a full-time parish worker—what more need be said! A joint meeting of the workers of the First Church and the Church of the Mediator, of Providence, left an impression of active and interested teachers and officers. It is good to know that Rev. R. R. Hadley of the First Church is active in the Interdenominational Sunday School Associaton of the state.

This evidence I submit to you, together with my verdict—it is good to visit progressive Universalist Sunday schools in Rhode Island. *M. F. S.*

ATTENTION, STATE HOME DEPARTMENT SUPERINTENDENTS

Will you pease send in your order *at once* for the number of copies of the Standard of Efficiency that you will need for your state?

The first half of the year is passing rapidly. We are anxious that all of our local Home Departments work toward the standardized goal. Remember, this is to be our Banner Year. *We must not fail.* Send your order at once. *Copies are free.*

We are anxiously waiting to fill your order. Address,

Rev. Sara L. Stoner,
Box 236, Prospect, Ohio.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

STUDY BOOKS

The study books for 1924-25, Foreign Missions, general theme China, are as follows:

For Adults.

1. A study book by Prof. Lucius C. Porter, Dean of Arts and Sciences in Peking University, and head of Department of Chinese in Columbia. General book on China for intensive study classes.

2. "Ming Kwong," "City of Morning Light," by Mrs. Mary Ninde Gamewell. This book pictures five decades of coming new types of work in a single mission station. It is admirably adapted to program meetings for women and girls.

3. A discussion course on China by Milton T. Stauffer, Educational Secretary of the Student Volunteer Movement, editor of "Christian Occupation of China." A pamphlet to accompany this containing questions and references to current study books and other easily available material, planned especially for men's groups.

4. Foreign Magic, by Jean Carter Cochran. Supplementary reading book of charming stories centered about a medical mission in China.

5. New Life Currents in China, by Mrs. Gamewell. Supplementary reading book.

6. For Seniors, approximately fifteen to eighteen years of age.

A study book by Paul Hutchinson. Mr. Hutchinson presents in a vivid style, with many stories and anecdotes of individuals, the characteristics of the changing China of to-day.

7. For Intermediates twelve to fifteen.

A handbook on China for leaders, by Mabel Kerschner. Lesson material and stories on home, school, play, and work in the lives of boys and girls in China and on Christian missions.

8. A reading book on China for teen-age boys and girls, by Basil Mathews and others.

9. For Juniors, nine to twelve.

A book by Minna M. Meyer, writer for children and leader of Junior groups.

10. A project on the making of a mode. of a mission station in China and a Chinese village by Wilhelmina Stooker and Janet Hill.

11. Children of China post-card and painting book, by Elsie Anna Wood.

12. The Honorable Crimson Tree, by Anita Ferris (book of delightful short stories).

13. Picture sheets: (1) Chinese Boys and Girls. (2) Chinese Snapshots.

For Primary, six to eight.

14. A new set of Primary Picture Stories.

15. The Book of a Chinese Baby, by Mary Entwistle. An illustrated story book published by the United Council for Missionary Education in England. To be imported.

Plays, maps, helps, etc., to be announced later.

Maude Lyon Cary,
Mission Study Chairman.

* *

LOSS IS GAIN

Many letters are received by the president that she wishes it were possible to share with the constituency. The following are extracts from our former beloved missionary, Miss Catherine M. Osborn:

"I have just received a happy letter from our Matsu telling me of the gracious attitude toward her 'love affair,' and I wish to express my gratitude for the big-hearted way in which the situation was met by the W. N. M. A.

"Loss is gain. We struggle over this idea sometimes, but I have faith to believe that the loss which this marriage of this child of our Blackmer Girls' Home may seem to bring, may prove a real gain to the cause for which that institution was founded: the betterment of the Japanese home. You know that the Japanese have no word which expresses just the meaning of our word *home*. It is our gift to their language. Matsu's *case* has brought the privilege of adding another name to the list of beautiful home makers.

"Let us pray that her high hope may be realized."

Young People's Christian Union

Conducted by Granville Hicks

THE Y. P. C. U.

The first month which the Union has passed without a Director has been spent for the most part in the regular routine of Union work. There has had to be some little adjustment, and this will go on. Unfortunately the Executive Board was not planned with this contingency in view, and some of its members will be forced to double efforts by the new burden placed upon them. There is no question, however, as to their ability to meet the demands of the situation. The present board consists for the most part of Unioners who have been in the closest contact with Stanley Manning during his term as Director. With the advantages of such a training and by virtue of their own ability they will be able to continue the work as originally planned for this year. At the annual convention this summer new arrangements will be made for the ensuing year.

Vice-President McKinstry, who in the future will represent the Y. P. C. U. on the Council of Executives, will keep a general eye on the office. Under the direction of Miss Freeman, the office will continue to function as in the past.

Membership Campaign

The absence of a Director will be felt chiefly in the field work of the Union, but even here gains are being made. In connection with the membership campaign a new Union has been reported in Kingfield, Maine, where thirty-seven members are already enrolled, while in Minneapolis a new Junior Union has been organized. Word has been unofficially received of three other Unions which have been established or revived, and official data will be available soon.

The different captains in charge of the campaign are not forgetting that its goal is better as well as more members. In one state the devotional superintendent has been doing some aggressive advertising for better devotional meetings as a means of making better members.

An obstacle to progress in some cases is the lack of co-operation on the part of the older people. One state president writes: "I find almost invariably that these weaker Unions are in churches where the older persons will not support them and many consider that they are 'foolish organizations.' The older people won't admit this, but it's true." In view of what the Union has done and of what it might do if it had full co-operation such an attitude seems foolishly short-sighted.

Young People's Week

It was in part for the purpose of eliminating such an attitude that Young People's Week was instituted. When the young people are given an opportunity to stand before their elders and say what they think, they are likely to win both respect and understanding. Many laymen and many ministers have had their eyes opened by the exhibition of ability which Young People's Sunday affords.

If one may judge from the reports, this Young People's Week ranked among the best. Almost everywhere the members of the Union took part in the service, and in many churches they delivered the addresses. The more general custom seems to have been to have several speakers, each talking for ten minutes or so, but in some churches one person delivered a sermon which occupied the full time. The subjects of the addresses were sometimes the subjects suggested by the Young People's Week committee and sometimes subjects selected by the speakers themselves. For the most part they indicate an attempt to interpret youth to the older people. Many of the talks were given extensive publicity in local journals.

Sunday's activities alone did not constitute the week's program. Many Unions had special socials during the week, and one Union went so far as to have an event planned for every evening. In many districts there were rallies held. Maine did particularly well with these, and other states were not far behind. The plan of district rallies, an innovation this year, seems likely to become a permanent part of the week's program.

Another Young People's Week

While our week is now more than a month past and reports have been generally received, the Young People's Week observed by the Young People's Religious Union of the Unitarian Church is just past and full accounts are not yet available. The week began with Sunday, Feb. 24, with young people occupying many pulpits. In the Greater Boston district students in the local colleges spoke to good-sized audiences and were well received. The subjects of the sermons were not unlike those on which the Universalist young people had spoken four weeks earlier.

For the Unions near Boston the great feature of the remainder of the week was the annual play, this year John Golden's "Thank You." This was presented in the Fine Arts Theater on Thursday, Feb. 28, and Saturday, March 1. The cast was made up of members of several Unions and coached by Mrs. Frederick Packard, who was the director last year. On Feb. 29 a dance was held for members of the Y. P. R. U. in and about Boston. The custom of having a play as part of Young People's Week has proved highly successful in the Boston district. It unites the local Unions in a co-operative enterprise, and provides an occasion for the gathering of members and their friends.

For the Quiet Hour

There are those who want to get away from all their past; who, if they could, would fain begin all over again. Their life seems one long failure. But you must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it.

Phillips Brooks.

My liberty may trip some one into bondage. If life were an affair of one my liberty might be wholesome; but it is an affair of many, and my liberty may be destructive to my fellows. I am not only responsible for my life, but for its influence. When a thing has been lived there is still the example to deal with. If orange peel be thrown upon the pavement, that is not the end of the feast. The man who slips over the peel is a factor in the incident, and my responsibility covers him. I am, therefore, to consider both my deeds and their influence. How does my life trend when it touches my brothers? In what way does he move because of the impact of my example? Towards liberty or towards license? To the swamps of transgression or to the fields of holiness? These are determining questions, and I must not seek to escape or ignore them. My brother is a vital part of my life. I must never shut him out of my sight. How is he influenced by my example? "If meat make my brother to stumble, I will eat no flesh while the world standeth."

J. H. Jowett.

Any church member can live the Christ life. Can he? Here again it is all a matter of trying and keeping at it. Our most important task is to be more like Christ to-day than yesterday, a little purer, braver, more humble, more unselfish. We talk much about the tremendous need of injecting Christianity into industrial and international relations. Probably the largest contribution the average church member can make to that desirable end is not the insight of an expert or the far-reaching program of a statesman, but a day-by-day life that reminds others, if but faintly, of Jesus Christ.

Continent.

The man who shuns the light forfeits his own final peace of heart. He who refuses to face his worst forfeits the possibility of finding his best.

Percy C. Ainsworth.

According to the Apostle's counsel, "Let us bear the burden one of another" and God shall bear the burden of us all.

Thomas Adams.

Among Our Churches

Connecticut Letter

In a very short time the Lenten season will again be with us. Undoubtedly our pastors will take advantage of the opportunity this season offers to give special emphasis to things spiritual. The State Christ Crusade Conference held Feb. 6 in Meriden was a splendid preparatory gathering for the weeks immediately preceding Easter. Dr. Lowe and Mr. Etz were with us and inspired those present with their timely message. Every parish in the state was represented. The Meriden ladies served a delicious supper. There were about fifty in attendance. From now on, following the Conference, our part is to help to the fullest extent of our ability to realize these Crusade objectives in the several parishes. * * The next state gathering will be the annual Y. P. C. U. Convention to be held in April at Hartford. * * On Tuesday evening, Feb. 5, Rev. Charles Kramer was installed as pastor of the Church of the Redeemer, Bridgeport. Although the night was very stormy, a goodly number were present. It is a pleasure to welcome Mr. Kramer to Connecticut and to his new field in Bridgeport. On Monday evening, Feb. 11, the parish tendered Mr. and Mrs. Kramer a reception. * * Mrs. Maude B. Foster, state president of the Woman's Missionary Society, spoke recently in New Haven and in Meriden. * * Deacon and Mrs. George S. Keeler of Medford Hillside, Mass., are spending the winter with their daughter, Mrs. Maud Pickett, in Berlin, Conn. On Feb. 13, Deacon Keeler celebrated his ninetieth birthday anniversary. All honor and affection to this loyal couple who for many years have been faithful workers in our cause. * * Mr. and Mrs. L. L. Hubbell of Danbury are among those who are wintering in Florida. Their many friends rejoice with them in the good fortune which enables them to escape the rigors of the northern winter. * * Mrs. Martha E. Fales of Meriden is spending several weeks at Ormond, Florida. * * On Friday evening, Feb. 15, the Southwestern Connecticut Tufts Club met at the Hotel Garde, New Haven. Dean Wren of the college gave an illuminating address on college affairs. Dr. F. A. Dillingham of Bridgeport also made interesting remarks. It was a fine gathering. * * Death has been very busy in several of our parishes. At Christmas time Miss Ida L. Miller died at her home in Meriden. For many years she was the clerk of the Meriden church. Her participation in the work of her church was whole-hearted and devoted. Like her devoted parents before her, she gave of her best to the cause she loved and served. We are truly indebted to her for the noble example and influence she left behind her. We are grateful to God for this helpful life. About the middle of January in Meriden, Gordon Miller Pierce, the eleven-year-old son of Mr. and Mrs. Kenneth Pierce, passed away after a short illness. Our heartfelt sympathy goes out to the bereaved parents. Christian Fischer, father of your correspondent, was called from earth on Jan. 15. He was a deacon of the church in Meriden, of which church he had been a member for many years. Our Connecticut friends heard with profound sorrow of the death of Mrs. Kate Ellis Howland, which took place in Worcester, Mass., a number of weeks ago. Her dominant personality and creative intellect made her an outstanding figure in the circles she graced. Mrs. Carrie Lamb Raymond of Hinsdale, Ill., died on Feb. 5, after a brief illness. She was born in Massachusetts, but spent her childhood and girlhood in New Haven, which city she left in 1890. Since 1893 her home has been in Hinsdale, Ill. She is survived by her husband, Charles E. Raymond, her father and mother, Mr. and Mrs. Theodore F. Lamb, and brother, Chauncey T. Lamb, all residents of Hinsdale. Many friends in New Haven and elsewhere in this state mourn the passing of this talented woman. Their sympathy is extended to the bereaved family. Fred M. Bartlett of New Haven died suddenly on Jan. 6. All his life Mr. Bartlett has been in the parish in New Haven. He is survived by a sister, the Rev. Ella E. Bartlett, of Birmingham, Ala. On Jan. 6, John A. Osgood, a veteran of the Civil War, died in New Haven. He was a member of the Church of the Messiah, New Haven, since 1886. Mrs. Osgood died over a year and a half before Mr. Osgood. In Danbury, on Jan. 31, Mrs. Marietta Stuart passed away in her seventy-eighth year. All her life Mrs. Stuart has been connected with the Danbury church. She had been a member of the church for sixty-one years. She is survived by two children. * * In his will the late John A. Osgood left a legacy of $500 to the First Universalist Society of New Haven in trust for the Ladies' Aid Society, in memory of his wife, Mrs. Elizabeth D. Osgood. * * The evening before Washington's birthday the ladies of the New Haven Mission Circle gave a George Washington banquet. The tables were filled with a party of about 125. Mrs. Margaret G. Walker was toast-mistress. Mrs. Jeanette Fisher Davis presided at the piano. The program was arranged by Miss Eunice K. Armstead. Among those whose names appeared on the program were Mrs. E. E. Weeks, the Misses Agnes and Winnifred Thompson, Miss Florence Sandquist, Mr. Chester Alling, Mr. George Washburn, Mr. Kenneth S. Hubbard, Mr. Richard H. Whitehead, Hon. George E. Hall, and the pastor.

Theodore A. Fischer.

Maine Letter

The two most important items of news from the standpoint of Universalism in Maine have already been reported in the *Leader*. One of these was the return to the policy of having a State Superintendent in this important field, devoting all his time to the work. Entirely aside from all personalities, this is an advance in the right direction. In the month that I have been in Maine, I have marveled constantly both at the efficiency of our work in the state, and the fine service that was rendered in a fraction of his time by Rev. Milo G. Folsom in the little over three years that he served as acting Superintendent. * * **Dr. Albion.**—The other item of great importance grows out of the resignation of the pastor of Congress Square Church. The deep regret on the part of the church and the city that he felt this step necessary has been recorded. But little has been said of this news from the standpoint of the church to which he goes. * * **Brunswick.**—The Superintendent had the pleasure of reading to the congregation Dr. Albion's formal letter of acceptance of their call on Feb. 10. The people have already begun to talk of the ways in which the seating capacity of the church can be enlarged to meet the demands of the expected congregations. Dr. Albion's coming to this college community will mean much both to its higher life and to the extending of the influence of our church among the young men who come to Bowdoin. * * **Dr. R. J. Mooney.**—Another change in our ministerial force will come with the removal of the Auburn minister to Fairfield about April 1. This will mean the opening to active work of a parish that has been dormant for several years. Great enthusiasm has been shown by the Fairfield people in making the necessary preparations for the coming of their new minister. * * **Salaries.**—These two churches and the one at Lewiston, which is also seeking a minister, have made the discovery that to get the men they desire they must make a large increase in the salaries offered, and they have risen nobly to meet the need. * * **Fire at Biddeford.**—The adjustment of the insurance

has made possible the complete repairing of the building, which was damaged to the extent of several thousand dollars in the night of Feb. 9-10. With the coming of summer extensive improvements will be made. * * **The Young People.**—Preparing news items for the *Universalist Banner* was almost like writing for the Young People's page of the *Leader*. Many of the churches found their most important news in the activities of the young people. The members of the Y. P. C. U. had entire charge of the services on Young People's Day at Congress Square, Guilford, Sangerville, Calais, and in many other places. At Bethel the young people have made their monthly candlelight service the most beautiful and inspiring service held in the community. It is conducted by and for the young people. There were eighty present at the last of these. The Augusta Union is doing efficient work, in spite of the loss of most of its former active workers at the close of the last school year. A new group has been enlisted and is carrying on the activities of the organization. At Livermore Falls, the annual banquet of the Y. P. C. U. was served Feb. 26. A special feature was the presence of the newly organized Junior Union, which has nearly thirty members. Carlton French, who is treasurer of the state Y. P. C. U., is the superintendent. * * **District Rallies.**—During Young People's Week, four district rallies of the Y. P. C. U. were held, the Cumberland District Union meeting and reorganizing at Westbrook, the Kennebec Valley League meeting at Waterville, the Oxford County League at Norway, and the Unions farther east at Bangor. Throughout the state there is a growing interest in the coming Y. P. C. U. Convention at Ferry Beach. * * **Near Portland.**—At All Souls Church, Rev. B. B. Gibbs reports increasing attendance both at the evening services, when stereopticon lectures on plays of current interest are given, and at the Sunday school. The men's class has an attendance of twenty. During February there were served a roast beef dinner, a turkey dinner, and a beef fricassee, the last of these by the men of the parish. At Westbrook Rev. Harry Townsend sent to several hundred parishioners a list of twenty-five sermon subjects, asking them to indicate several choices. Over two hundred replies were received. When one of these subjects is announced special word is sent to those who have "voted" for it. This has served to double the size of the congregation. The Messiah Church entertained the Portland Association early in February. The speakers were Mrs. Persis Shedd, the new treasurer of the W. N. M. A., and the State Superintendent. Dr. O. K. Hollister was chosen president of the Association. * * **Yarmouth.**—The Sunday school is growing. The class of boys, taught by Rev. C. L. Eaton, has doubled in size. There are fifty per cent more boys than girls in the school. * * **Dexter.**—A cafeteria supper on Feb. 19 proved very successful financially and socially. The churches of the town are joining for union meeting March 7-9, under the direction of the Student pastor at the State University. With a corps of student assistants he leads in many activities, beginning with Fathers' and Sons' and Mothers' and Daughters' banquets at our church and the Congregational church on the opening evening. * * **Dover-Foxcroft.**—The Sunday school has grown from nothing three years ago to an attendance of well over fifty, even in the severe cold weather. Rev. J. Frank Thompson teaches an adult class whose attendance is rarely less than twenty. The ladies are serving suppers for the Community Forum every two weeks. * * **Mechanic Falls.**—A community chorus choir of twenty-five voices has proved an attractive feature of the evening services at this federated church (Congregational-Universalist). * * **Waterville.**—The annual Ladies' Night of the local chapter of the Comrades brought out a good attendance. A musical program was followed by an address by the Superintendent. * * **Gardiner.**—The Mission Circle observed Gentlemen's Night on Feb. 22, serving a bountiful supper, and gaining three new members as a result, though not from among the men. The Sunday school held its annual Parents' and Children's Supper a few nights before. The International Day of Prayer for Missions is to be observed by all the women's missionary organizations of the town on March 7. * * **Calais.**—The ladies raised and expended in the work of the church last year $1482. * * **Rumford.**—A missionary entertainment proved to be not only a delightful social affair, but served to add six members to the Mission Circle. * * **A Novel Report.**—Each month the pastor at Rockland issues a multigraphed report showing the activities of the parish during the month, with a forecast of those that are to come. Valuable features of this report are those under the headings, "Church and Community," and "Religious Situation in the Community." The first of these serves to show how members of the parish are helping to meet community needs, outside the church organization, but with its spirit. The second chronicles items of special interest regarding other churches and their work.

Stanley Manning.

Mid-West Letter

St. Paul, Minn.—The Mid-West Superintendent is caring for this church as "acting pastor" until April 1. We hope by that time to have a permanent minister located here. Plans are under way. * * **Osage, Iowa.**—Rev. F. Osten-Sacken, A. M., Ph. D., has just accepted a call to the Osage church, and is on the field at work. Mr. Osten-Sacken comes to us from the Congregational Church. For a few years he has been doing lecture work, and special work in psycho-analysis. He is a very able man, and comes to us with a very unusual background of experience and preparation for the work of the ministry in our denomination. He is a most excellent recruit for our Church, and I bespeak for him success in Osage. * * **Wausau, Wis.**—Rev. William J. Taylor, A. M., pastor of this church, is one of the live wires of our denomination. For years he has published a delightful little church paper called "The Wausau Universalist." It is one of the newsiest little sheets that has come to my office. It tells lots of church news, local and national. On the back page is printed every week "What We Believe." It is fine propaganda. * * **Augusta, Wis.**—This little church is alive. The Superintendent visits them occasionally, and has been sending them "supplies" from time to time. They expect soon to have a new roof put on the church. The "Friends in Council"—the ladies' aid society of the church—is a harmonious organization of broad-minded women who are accomplishing some worth while things in the community and for the church. * * **Stockton, Ill.**—Rev. Jasper L. Everton, of Victor, N. Y., has accepted a call to the pastorate here, to begin his ministry April 1. We gladly welcome him back into his old "home state," and feel certain he will have a happy and extended pastorate with the good people of Stockton. * * **Chicago, North Side.**—Rev. G. W. Allison has been called to this church, and has accepted. He begins his pastorate immediately. Mr. Allison has lately been engaged in business, but longed for the active work of the ministry once again, and we feel most fortunate in securing so able a man for our North Side church. Formerly, Mr. Allison was a Baptist minister. * * **Mount Vernon, Ill.**—This church has recently been visited by Rev. E. V. Stevens, who reports a hopeful outlook. * * **Beecher City, Ill.**—Rev. E. V. Stevens has also recently visited this church, and sends an encouraging word from this place also. Mr. Stevens has gone to Saugus, Mass., to preach for a month, so he writes me. He will do good work wherever he may go. * * **Indianapolis, Ind.**—Rev. Edwin Cunningham reports very encouraging activities. I have just read his "Parish Letter" for February—and note the annual election of church officers on Jan. 9, and the annual meeting and election of officers of the Sunday school and Y. P. C. U. On Feb. 3, Mr. Cunningham

preached on "From Feud to Fraternity," a consideration of the winning peace plan. * * **Muncie, Ind.**—Rev. Harry A. Hersey has resigned, and goes to Canton, N. Y., April 1. Mr. Hersey has accomplished a good work, and we shall long remember how devotedly he has stuck to the denomination and to the faith of our fathers under some very trying circumstances. Word has just come to me that Rev. A. W. McDavitt of Racine, Wis., has accepted the pastorate of Muncie, and will begin his work there April 1. * * **Manchester and Ireland, Ind.**—Rev. Pearl Mock has cared for these churches faithfully. She has been pastor at Manchester for four or five years. The Ireland church holds services about once a month, through the winter. Mrs. Mock cares for a family of several children, and goes regularly to her appointments. She is always loyal and faithful. Her services have been most valuable to many of our smaller churches, which would have given up long ago, but for her sacrifices for them. * * **Galveston, Ind.**—Rev. W. O. Bodell has had revival meetings in several places. He is expecting to organize a new church at Swayzee. I hope to give him a boost here next time I am in Indiana. Rev. W. R. Rowland, of Blanchester, Ohio, assisted Mr. Bodell in a splendid meeting in Galveston. Baptist, Methodist and United Brethren ministers all dismissed their Sunday evening services, and came over to the Universalist Church revival, and took part with our people. A great change within two or three short years! Mission Circle, Ladies' Aid, the Myrtle and Murray classes, and the Clara Barton Guild, are all alive and doing excellent work. With the loyal assistance of faithful church workers, Mr. Bodell is accomplishing excellent work at Pleasant Valley, Salem and Galveston. The work is in the most vigorous state of life and activity known for years. Mr. Orlando Moseley, one of the faithful "old guards" of Salem church, who went to his eternal reward not long ago, is always great missed. * * **Cloverdale, Ind.**—The Cunot church is alive. The Mid-West Superintendent gave them a service recently, and has promised to go there for a week of meetings, in the spring. This little church is off the railroad, and several miles out in the country, but some of the very "salt of the earth" can be found in its membership. We must hold every country church. They often appreciate Universalism far more than the average city dweller. * * **Anderson, Ind.**—Rev. Sidney Esten has been our minister here for six or seven years. He teaches school and preaches every Sunday. "Sid and Mabel"—as I love to call them, for they are my "children" by virtue of the fact that I performed their wedding ceremony—are both working for the Anderson church. We have a small band of faithful workers here. The Ladies' Aid is alive, and means much to the Anderson church. It is going to be hard to fill Mr. Esten's place, after he goes East next summer, where he expects to remain for school work in Tufts. * * Recently, Rev. Lucy Markley, of Chicago, has completed a tour of our churches in Wisconsin and Minnesota, in behalf of the General Sunday School Association. The Mid-West Superintendent arranged this tour, at the request of Dr. George E. Huntley, the president. Miss Markley was well received everywhere, and her messages in behalf of religious education were very inspiring. She re-enters the University of Chicago very soon, for some special work. She expects to fill Sunday engagements while attending the university. * * The recent visit of Dr. Lowe and Mr. Etz to our Mid-West District was the occasion of renewed courage and zeal, and all who came to the Chicago and Minneapolis conferences were re-fired by the vision of a new appeal and an unbounded opportunity for service to humanity through our organized forces. We wish these men would often come our way.

Luther Riley Robinson.

Church News and Interests

PERSONALS

The General Superintendent, Dr. John S. Lowe, and the General Secretary, Rev. Roger F. Etz, held state conferences at Brattleboro for Vermont and at Concord for New Hampshire in the interest of the Christ Crusade, Washington Church and Perin-Cate Home, Feb. 27-28.

Rev. Charles H. Pennoyer was at headquarters Feb. 25 and 29, making arrangements for the organization of his new department on "Public Welfare."

Rev. Fred A. Moore, of Brookline, has taken passage on the SS. California for a tour in Europe next summer with a party of men who will visit England, Germany, Switzerland and France to study social and economic questions.

Rev. Frederic Williams Perkins, D. D., of Lynn, was the third speaker in the Baltimore-Washington Christ Crusade meetings Feb. 24, making a deep impression with his sermons.

Mrs. John van Schaick, Jr., of Stoneleigh Court, Washington, D. C., is spending a few weeks in Boston.

Miss Florence I. Adams, of the *Leader* editorial staff, was entertained at luncheon by Mrs. van Schaick at 174 Newbury St., March 1, in honor of the tenth anniversary of her coming to the Publishing House. The editorial staff was invited to meet her.

Miss Ruth A. Hersey and the Board of Managers of Bethany Union, Worcester St., Boston, gave a tea at the home, Feb. 28.

Connecticut

Hartford.—Rev. R. H. McLaughlin, pastor. Our church is making good progress. Sixty-five men have organized a Men's Club under the efficient leadership of Mr. James Coburn, and offer themselves for service to the church. Reports at a recent meeting of the church covering the year show twenty-two new members for the church and seventeen new families taking part in our work. All the services are well attended. Mr. Herbert E. Belden is chairman of a Memorial Committee and reports that a bronze memorial tablet in memory of John Coleman Adams will soon be finished and ready for its place in the church. Mr. James Morgan, chairman of the Board of Trustees, reports that our present organ can not be used any further, as the Austin Organ Company are ready to start work on the new organ and hope to have it completed for the Easter services. The women of the church are very active under the able leadership of Mrs. Emma B. Howe. There are two church suppers every month followed by parish parties in Winchester Hall (parish house). The Mission Circle is having an active year with Mrs. Charles Champlin as president. Inspiring talks are given by representative women active in public work. Every Sunday evening at seven o'clock a splendid group of young people gather at their fireside meeting and enjoy the social meeting that follows. A contest for the year is being held in the church school with very good results in new members and attendance. A large group of delegates attended the Christ Crusade meeting in Meriden recently, listening to inspiring addresses by Dr. John Smith Lowe and Rev. Roger Etz. The Christ Crusade has been initiated in the church and Men's Club and been met with rightful interest. It will be a great help in the work of our church and give real basis and objective to our efforts. The church has experienced sorrow and loss in the passing of Mrs. Moses Mellen, for forty-five years an active and greatly loved member of the church and societies. She possessed unusual charm and rendered an unusual service to our great cause. Her husband, Mr. Moses Mellen, is church treasurer, and her son, Mr. Frank Mellen, is clerk of the parish. Her daughter, Mrs. Lee Hills, is active in all our work.

Illinois

Marseilles.—Rev. E. M. Minor, pastor. Former residents of Marseilles, acquainted with Universalist people, will be grieved to hear of the death of Frank Montgomery, Feb. 18. The pages of the *Leader* recorded the death and funeral of a brother, Samuel Montgomery, which occurred in the early part of January. Frank was not a member of our church, but his sympathies were there, and his only daughter, Mildred, who is known by many of our Universalists, is a member and faithful worker in our Sunday school. Mr. Montgomery was a kindly, cheerful man who suffered long and

severely, but patiently, and passed away loved by those who knew him. Our pastor conducted the brief services at the home Feb. 20.

Maine

Auburn.—Rev. R. J. Mooney, D. D., pastor. The Community Class of the church, believing that the public would attend evening services if given an opportunity, decided on a course of lectures by Dr. F. D. Tubbs of Lewiston, a professor at Bates College and one of the most inspiring and enthusiastic speakers in the state. Fitting for the ministry in early life he, because of peculiar fitness, took up educative work and is known as one of the best trained scientists we have. His first course of six lectures produced a profound impression and the people were anxious for more. The class has engaged him for a second course commencing March 2, the subjects being "Science and Immortality," "Dust," "The Scientist's View of Prayer," and "The Evolution of the Bible." The attendance and interest have fully justified the step and prove that folks are hungry for good, solid, spiritual food. While a firm and staunch scientist Professor Tubbs is anchored in a faith in eternal truths which strengthens belief and increases vision in all who hear him.

Massachusetts

Amesbury.—Rev. Frank S. Rice, pastor. The congregations here have more than doubled since the pastor's settlement here last December. The Y. P. C. U., dormant for more than a year, has been reorganized. A young people's social club has been formed to supervise social activities, and to increase church attendance. The Sunday school has instituted a formal junior church service including a short object sermon by the pastor. Nearly every Sunday there are new accessions to the membership. The *Universalist Leader* is to be sent to every family in the parish. Many persons have made application for church membership.

Worcester, All Souls.—Rev. F. L. Leavitt, pastor. March is to be "Anniversary Month" in All Souls Church, in recognition of the tenth anniversary of the coming of onr much loved pastor and his wife. March 4, 1924, Rev. and Mrs. Fenwick L. Leavitt began their eleventh year here. All departments in the church are working to make March a "big" month in every way, with a forward look toward our work during the Lenten season, and Easter. Efforts are being made to have especially large church attendance every Sunday by the following plan: March 2 will be emphasized as "Anniversary" Sunday, March 9, as "Members" Sunday. (every member present), March 16 as "Family" Sunday (every family as a whole present), March 23 as "Men's" Sunday (every man present), and March 30 as "Visitor's" Sunday (every one inviting a visitor). Feb. 19, a very successful valentine party was held in the dining room of the church under the auspices of the Sunday school, for the three senior classes and their friends, numbering about sixty in all. Mr. and Mrs. Leavitt, Mr. and Mrs. Albert Miller, and Mr. and Mrs. George Muzzy were patrons and patronesses. The young ladies in the Kapa Beta Phi class acted as hostesses, the following committees having charge of arrangements: Decorating, Mrs. Grace B. Deal, Mrs. Irene Hill, Miss Muriel Atwood. Program, Miss Arline Marshall, Miss Louise Hamblin. Refreshments, Miss Mildred Thayer, Miss Edna Morter. Mr. Charles Magoon acted as floor director and an orchestra consisting of piano, drums and saxophone furnished music for the dancing, from eight till eleven thirty.

* *

THE SEVENTY-FIFTH ANNIVERSARY AT CANTON, MASS.

Featured by a return home of former members and pastors, and by the participation of all pastors of Protestant churches in Canton, the Universalist church celebrated the seventy-fifth anniversary of its incorporation with two big meetings, the first, the anniversary service Sunday morning, Feb. 3, the date coinciding exactly with that of the incorporation, and the second, a mass meeting on Wednesday evening following.

Rev. Charles Conklin, D. D., pastor of the church, opened the anniversary program Sunday morning with a historical sermon: "Annals and Interpretations: Seventy-five years in the service of God and man, through the preaching and practise of the gospel of Jesus Christ." The address reviewed the progress of the church since its beginning as the Norfolk Universalist Society in 1819.

Wednesday evening a banquet was served by the Ladies' Circle in the parish house. Former pastors present were Rev. John Vannevar, Rev. Charles F. Andrews, Rev. Isabella S. Macduff, and Rev. Samuel E. Franc.

A service in the auditorium followed. Rev. Richard E. Page, rector of Trinity Episcopal Church, conducted the devotional service. Rev. William J. Wilson, pastor of the First Baptist Church, read the lesson from the Scriptures and was followed by Rev. Samuel Allen Harlow, pastor of the Evangelical Congregational Church, who offered prayer. Fred S. Lincoln, chairman of the parish committee, welcomed the guests and Rev. Cloyd H. Valentine, pastor of the First Parish, Unitarian, brought greetings of the churches of Canton.

The next speaker was Dr. Coons, State Superintendent. He was followed by Dr. McCollester, dean of Crane Theological School. Others who took part in the service were Rev. John Vannevar, a former pastor, Dr. George E. Huntley, president of the General Sunday School Association, Rev. F. S. Walker of Norwood, Rev. W. P. Farnsworth of Stoughton, Rev. Isabella S. Macduff, Rev. Charles F. Andrews, and Rev. Samuel E. Franc, the last three having formerly been pastors of the church.

Dr. Conklin read two letters, one from a former member of the church, Rev. Elmer D. Colcord, of Springfield, Mass., and the other from a former superintendent of the Sunday school, J. Albert Robinson, now living in Hartford, Conn.

The Universalist church was first organized on Jan. 26, 1819, at the home of George Downes, when it became known as the Norfolk Universalist Society. The moderator at the first meeting was Andrew Capen. The organization committee was composed of William Dunbar, Samuel Carroll and Samuel H. Horton.

Among those who joined the society were eighty-eight Canton people, fifty-two from Stoughton, eight from Sharon, two from Milton, and one each from Mansfield and Dedham.

Rev. Richard Carrique served as the first preacher, but on October 30, 1821, he left for Hartford, Conn.

The first meeting-house was built in 1847 and was dedicated Nov. 10, 1847. It was remodeled and redecorated in 1891, and was rededicated on Jan. 14, 1892. The cornerstone of the parish hall was laid on July 29, 1900, and the hall dedicated Dec. 17, 1900.

The Ladies' Circle was organized in 1841, the Sunday school was organized on May 30, 1847, while the Y. P. C. U., formerly active in the church, was organized in 1894.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	90
Camp Hill, Ala.	1
Detroit, Mich.	11
Total	102

* *

DR. SHUTTER AT CAMP HILL

The Church of the Redeemer at Minneapolis and the General Convention never did a finer thing than to make it possible for Dr. Shutter to visit the South. He and Mrs. Shutter were at St. Petersburg, Florida, on the 10th of February and on the 17th they were at Miami. The real purpose of their visit, however, to Florida was the dedication of the pictures at Tarpon Springs painted by Mr. George Inness, Jr., illustrating the Twenty-third Psalm. This service of dedication took place on Feb. 9. Dr. Shutter arrived in Camp Hill Feb. 21 and remained until the 25th. He and Mrs. Shutter attended the chapel services Thursday and Friday and on Saturday evening the faculty of the S. I. I. tendered them a reception in Goodwill Hall. People from the town as well as the students were out to meet them. Sunday morning was rather dismal and foreboding, but for all that nearly three hundred people were out to hear Dr.

Shutter. He preached a remarkable sermon on "A Working Theory of Life." At 7.30 Dr. Shutter addressed another great audience on "The American Spirit." Dr. Shutter has few equals and no superiors in our Church. He is a perfect example of the scholar in the pulpit. The good that Dr. Shutter has rendered Camp Hill is incalculable.

Some of Dr. Shutter's audience had driven thirty miles to be present, one man coming forty miles to unite with the church. This man has been a minister of another denomination and was welcomed into the Universalist Church by Rev. Lyman Ward. All were truly sorry to have Dr. and Mrs. Shutter leave. We are now praying that we may make the fourth Sunday of February each year a Shutter Sunday.

* *

LENTEN SERVICES

Daily Lenten services will be held at Keith's Theater, Boston, 12.15 to 12.55, Saturday and Sunday excepted, under the auspices of the Greater Boston Federation of Churches. The list of speakers is as follows:

March 5. Rev. A. Z. Conrad, D. D., Park Street Church.

6. Rev. Samuel McC. Crothers, D. D., First Unitarian Church, Cambridge.

7. Rev. Oscar E. Maurer, D. D. First Church ("Center"), New Haven.

10. Rev. Charles N. Arbuckle, D. D., First Baptist Church, Newton.

11. Rt. Rev. Chas. L. Slattery, D. D., Bishop Coadjutor of Massachusetts.

12. Rabbi Samuel J. Abrams, Temple Ohabei Shalom.

13. Rev. Benj. W. Swain, D. D., A. M. E. Zion.

14. Rev. Ashley Day Leavitt, D. D., Harvard Church, Brookline.

17. Rev. Samuel A. Eliot, D. D., President American Unitarian Association.

18. Rev. Arthur T. Brooks, D. D., Dudley Street Baptist Church.

19. Rev. W. F. Wunsch, New Church, Waltham.

20. Rt. Rev. E. H. Hughes, D. D., Bishop Methodist Episcopal Church.

21. Rev. Endicott Peabody, D. D., Headmaster Groton School.

24. Rev. T. G. Soares, Ph. D., D. D., Professor University of Chicago

25. Rev. Otis W. Foye, D. D., Dorchester Baptist Temple.

26. Rev. Robert Watson, D. D., First Presbyterian Church.

27. Rev. Elwood Worcester, D. D., Emmanuel Church.

28. Rev. Harold Marshall, D. D., Universalist Publishing House.

31. Rev. Henry H. Crane, D. D., Center Methodist Episcopal Church, Malden.

April 1. Rev. W. Quay Roselle, D. D., First Baptist Church, Malden.

2. Rev. Harold E. B. Speight, King's Chapel.

3. Cardinal O'Connell's appointee.

4. Rev. Albert F. Pierce, D. D., Shawmut Congregational Church.

7. Rev. Frank M. Swaffield, West Somerville Baptist Church.

8. Rev. Fred Atkins Moore, Beacon Universalist Church, Brookline.

9. Rev. Farl E. Harper, Centenary Methodist Church, Auburndale.

10. Rev. Arthur J. Gammack, Christ Church, Fitchburg.

11. Rev. J. Edgar Williams, Friends Church, Roxbury.

Holy Week (12 to 1 p. m.)

April 14, 15, 16 and 17. Rev. Richard Roberts, D. D., American Presbyterian Church, Montreal, Canada.

18. Rev. Elmer A. Leslie, Ph. D., Professor Boston University School of Theology.

* *

BOSTON MINISTERS' MEETING

Mr. Cornelius A. Parker, representing the Massachusetts Civic League, spoke before the Boston Ministers' Meeting at a recent session in the interest of the bill pending before the Massachusetts Legislature for the examination, classification and treatment of convicted prisoners.

Mr. Parker said that in the fourteen county jails of Massachusetts there are frequently a thousand prisoners at a time, with nine thousand passing through prisons in the course of a year. These prisoners are in charge of people who have no idea of abnormal psychology. Prisoners charged with minor crimes and those guilty of the gravest offenses are confined together. Men found guilty of walking on railroad tracks and people waiting trial are kept with perverts and men convicted of serious crimes.

Nothing is being done for these nine thousand people. There is no scientific agriculture, no training for occupations, no opportunity for schooling. Examination of similar prisoners in the State of New York shows that from 70 to 80 per cent are abnormal or subnormal.

Mr. Parker asked the Universalist ministers to endorse the bill pending to reclassify these prisoners and provide psychiatrists to give them proper examination. The ministers voted hearty endorsement of the reclassification bill and appointed a delegation to attend the hearing at the State House on Monday, Feb. 25.

Who's Who in this Issue

Dr. Frederic Williams Perkins is pastor of the Universalist church in Lynn, Mass.

Dr. Frank Durward Adams is pastor of the Universalist church in Detroit, Mich.

Dr. Lee S. McCollester is dean of Crane Theological School.

Granville Hicks is editor of *Onward*.

Winfred Ernest Garrison is dean of the Disciples Divinity House, associate professor of church history at the University of Chicago and one of the contributing editors of the *Christian Century*.

Notices

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn.

The next annual meeting of the above-named Institute will occur June 20 to 29 at the Shinn Memorial Church. Instructors: Rev. George A. Gay, Rev. L. B. Fisher, Mrs. Katharine Haskell Ball, and others to be announced. Begin now to make your plans to attend, and notice the changed date. It is hoped that by placing the meetings in June many more of our Southern young people may come.

George A. Gay, Director.

* *

CALIFORNIA FELLOWSHIP COMMITTEE

Rev. Clinton Scott has been received by transfer from the Pennsylvania Universalist Convention.

Frank Lincoln Masseck, Secretary.

* *

INDIANA FELLOWSHIP COMMITTEE

Rev. Harry Adams Hersey was transferred to the New York State Convention fellowship on Feb. 4, 1924.

Harry Adams Hersey, Secretary.

* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

The Mission Circle of the Universalist Church, Roxbury, extends a cordial invitation for every interested person to attend a Public Meeting to be held in that church on Thursday, March 13.

An excellent program has been prepared including fine music and such speakers as Mrs. George E. Huntley, Miss Annie Florence Brown, Rev. Lyman Ward, Dr. John van Schaick and Mr. Herbert L. Willet.

Mr. Willet was formerly a teacher in the American University of Beirut and is well known as a writer and lecturer on the Near East. He spent the past summer in Syria and Palestine, studying the American orphanage, industrial and educational work there and gathering material for a report on present social and political conditions in this interesting area.

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Crackling

Reactionary: Popular definition—Anybody who thinks a rich man should have a square deal.—*Vallejo Chronicle.*

* *

According to insurance actuaries people are living longer now. An Irishman writes to say that it isn't that they are really living longer, but that they take longer to do it.—*Punch.*

* *

A new suburbanite was asked why he didn't make a garden. "I prefer," he replied, "to depend on the grocer for my vegetables. When I ask him for beans, he doesn't give me jimson weed instead." —*Louisville Courier-Journal.*

* *

She: "Papa says you have more money than brains."

Reggie: "Ha! Shows what an ass he is. I'm broke!"

She: "Yes, papa added that you were." —*London Mail.*

* *

Editors Understand

Two persons were tried the same day by the same judge in a municipal court in Boston, according to the press. One of them was found guilty and fined for sounding his horn and the other for not sounding it. We understand this experience.—*The Baptist.*

* *

For that matter, the Churches have a first-class peace plan they are not using at present.—*Associated Editors.*

* *

During the recent political campaign in England, a candidate, wishing to endear himself to the hearts of his audience, held forth in this wise:

"I am for England and all that she represents. I am English; my wife is English; my father and mother were English. I have always lived in England; and the men I employ in my works are all English."

At this point came a pitying voice from the rear of the hall: "Oh, ye puir wee mon, hae ye nae ambeetion?"—*Pearson's Weekly.*

* *

Weary Willie sped into a pawn shop and asked the proprietor how much he could get on an overcoat he held out.

Isaac looked at it and said, "Four dollars."

"Why, this coat is worth more than that. It's worth ten dollars," protested Willie.

"Four dollars," repeated Isaac.

"Are you sure that is all it is worth?" asked Willie.

"Four dollars or nothing doing," said Isaac.

"Well," said Willie, "here's your four dollars. The coat was hung up outside. The tag said eight dollars and I wondered how much it was worth."—*Medical Pickwick.*

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